JUL 10 1958

ALL IN THE DAY'S WORK

GODFREY PHILLIPS

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BY

GODFREY PHILLIPS

AUTHOR OF
"THE OUTCASTES' HOPE,"
"THE ANCIENT CHURCH AND
MODERN INDIA"

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TO MY WIFE
WHO FULLY SHARED
EVERY EXPERIENCE
JOYOUS OR SORROWFUL
WHICH LIES BEHIND
THIS BOOK

UNITED THEOLOGICAL SEMINARY
JUL 10 1958

PUBLISHER'S NOTE

All in the Day's Work is a revised and substantially enlarged edition of a British book published in 1929 by the Edinburgh House Press, London, under the title, *The Missionary's Job.* On the request of the Missionary Education Movement of the United States and Canada, the author has prepared this expanded edition for circulation in North America.

The Rev. Godfrey Phillips was graduated in 1901 from Oxford University (Mansfield College), where he took honors in theology. He also holds an Arts degree from London University. He was appointed to South India by the London Missionary Society in 1901, and for twenty-five years served as a missionary in Madras, Bangalore, and surrounding districts. His work brought him into touch with the mass movements in the Tamil country and with the several types of mission schools and colleges. His principal activity was the training of Indian ministers at the United Theological College, Bangalore, where he taught church history and systematic theology. Mr. Phillips was connected with the South India United Church from its inception in 1908, and for a time was its secretary. During the period of the World War when German missionaries

were excluded from India, he served for a year in the field of the Leipzig Evangelical Mission in the Tanjore district, and for three years in the field of the Basel Mission, Malabar. In 1926 he returned to England to become foreign secretary for India of the London Missionary Society.

The contacts which Mr. Phillips has had with the Christian movement in its various phases, and his wide acquaintance with leaders in many countries, have given him unusual qualifications for the task undertaken in this book, the task of showing what the day's work of the missionary has come to be in the modern world.

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TO THE READER

When John Smith came home from India on his first furlough, friends told him that people still had quaint notions about foreign missions, and asked him to give them a series of talks about what missionaries do and why, and how they feel about it; also about a few of the big modern movements in which some of them get mixed up. The fact that the International Missionary Council had been meeting in Jerusalem not long before seems to have influenced his choice of topics. He was, of course, thinking mainly of his own service in India; but he thought of that as typical of missionary life everywhere, and he added illustrations from the experiences of his friends in other lands.

John Smith happens to be an Englishman, but if he had been an American addressing his countrymen, nothing substantial in his talks would have needed to be changed, and for the best of reasons. Of all the undertakings in many parts of the earth which Americans and Britons carry on in partnership, there is none in which the partnership is so close or so fruitful of good as the enterprise of sharing with everyone in the world the knowledge of that Lord to whom America and Britain and all other nations alike owe the best which they have.

Talk One

THE CASE RESTATED

There are at least four things which simply must be said when anyone tries to justify foreign missions. In the case of all four I am not so much going to argue as to pass on to others my own experience. I have been looking up a full diary which I kept on the voyage out to India, because with me, as with scores of others, the voyage out was a time for facing things and thinking them through. Missionaries are in no way exempt from questionings; they probably have more, not less, than other folks. On that voyage the question why I should be doing the thing I was setting out to do was very insistent, though it has had to be answered again every day of my missionary service.

The first thing to be said in justification of foreign missions is that humanity does not consist of the populations of Europe and America, with a fringe of peoples outside who do not much matter. You might suppose it from the planning of most of our history books, but it is a mistake. One of the startling discoveries which come to those who travel, and which through them needs to come to all, is that of

the masses of people living east of Suez. Vastly larger numbers of our fellow-men than we commonly realize inhabit other parts of this globe, and any worldwide movement must be planted out there where they are, not kept in a nursery garden here.

I wrote much about this as we were passing through the Suez Canal, when for the first time I was seeing camels and Arabs and desert. The big discovery had just come to me at Port Said. It began when a motley crowd of Egyptian luggage porters and hawkers swarmed around the ship. Then I walked down the broad road where the big shops are. I had not traveled much, so it was interesting to hear French spoken, and to see the Greek lettering on the tobacconists' shops. But there was Arabic too, and Turkish, and in the streets were veiled women. I saw a crowd pouring out of a Coptic church, and another out of the railway station. Those were people about whom I seemed to know nothing, except that they were different from any whom I knew at home. Then something started me reflecting on what lay beyond that port—Egypt, the Sudan, Africa with its masses of people, and beyond Africa, Asia with even vaster human crowds. Somehow one's sense of the distribution of human populations was altering. Until then I had always had a close-up view of my own country and a telescopic view of the rest of the world. But now I

knew that the greatest masses of population were out East. If there is such a thing as a center of gravity for the human race, we certainly cannot assume that it is in either America or Britain.

When we have really made this discovery, it has implications. It implies, in these days when the world is as organically interconnected as a vast nervous system, that any big enterprise or movement which is to play a permanent part in history, any seed which is to yield harvests for generations yet unborn, must be planted in the life of the great Eastern populations or be ultimately lost at home. My cabin mate, traveling for a motor firm, was dimly aware of this, else he would not have been voyaging out to get orders for motor accessories from Indians and Siamese and Chinese. Commerce is not limiting its outlook to America and Europe, but is becoming increasingly worldwide. So is education, science, sport, and every other human interest and activity. And today a religion which has in mind only one country or one race, is destined, like everything else parochial, speedily to become a back number. Those masses of humanity outside America and Europe may appear to us at first very different from ourselves, but being men and women, deep down they are very like us. Is there anything friendlier to do, anything more certain of ultimate usefulness, than to offer to share with them whatever has come

to us from God? Yes, that is the right word, sharing; not pitying, nor patronizing, but sharing the truth which has come to us by divine grace.

The second point to be made in the case for foreign missions is that everything of Christ which we have come to know through experience, rather than by reading books or hearing people talk, has value to us not because we are white or American or European, but because we are men. When we were brought by Christ out of bitter moral failure, we knew without doubt that the same thing could happen to any Chinese or African. When we have stood by an open grave and our faith has somehow survived the strain, we have been sustaining an experience which comes to all alike, and receiving the help to which all others have as much or as little right as we. In every disclosure of God within our lives we find the same universal quality. He deals with men at levels deeper than those marked by the superficial distinctions of race, color, or nationality, and we know intuitively that what he has done for us he can do for every soul on earth. If our religion had consisted of ceremonials, or going to church, or learning answers to a few given questions, we Western Christians might well have kept it to ourselves. But since it means finding the living God through Christ religion can be no one people's exclusive possession.

The third point is that the missionary enterprise is not, as many people suppose, an imperialism which has strayed into the realms of the spiritual or cultural, nor is it born of any feeling of superiority. On that same voyage I had many talks about these and kindred misunderstandings with a friendly Indian named Gopalan, and this is what I find in my diary as a sort of summary in dialogue form. Needless to say, Mr. Gopalan was far too courteous to express things as bluntly as this represents, but I think it fairly shows what he and most other educated Hindus are thinking.

G.: You Westerners are so imperially minded that you cannot even let other people's religion alone. Because yours is a Christian nation, you must needs Christianize everyone else.

J. S.: Our nation Christian! I wish it were. It is true that up to now a larger number of people in the West than in the East have accepted this religion; but East or West, it is the faith of a minority, and there is nothing peculiarly Western about it or its founder. He was from west of your country and east of mine.

G.: Anyhow, it is through Christian missions that much of your culture has reached and dominated us, and in consequence our own ancient culture is neglected. Your Indian Christians know no Sanskrit and ape white men in everything—especially in eating beef and drinking beer.

J. S.: Surely Christian missions represent only a

small part of your contact with the West, which would have taken place even if there had been no missions at all. As to Indian Christians, is it not fair to remember that many came from the depressed classes, and have never had a chance to participate in Hindu culture? Naturally at first they imitated everything, including faults, in the lives of such Europeans as admitted them to friendly intercourse. But I have heard countrymen of yours generously acknowledge the contribution of missionaries to Oriental studies, and say that certain Sanskrit works would have been forgotten if missionary scholarship had not brought them to notice. I should be deeply disappointed if I saw missions resulting in the replacing of your culture by ours, of Eastern ways by Western. As I understand it, missions plant a seed in the soil of Indian life and thought. That seed is not Western civilization, but definite good news of God. When it strikes root, I look to see a plant which owes something to soil as well as to seed, Christian faith which is Indian in all its self-expression. But probably that will only come about when Indians of all classes, including people like yourself, have given this seed a chance to take root in their lives. My job is to sow the seed, leaving the harvest to the future.

G.: Is not your being a missionary at all proof of your sense of superiority? You must fancy your religion to be better than ours, else why do you come? What do you know of our ancient saints and sages, our all-embracing philosophy?

J. S.: Nothing worth mentioning—just enough to think them very wonderful and to make me deter-

mined to learn more about them. You have every right to be proud of them, but they can make little difference in the connection of which I speak. You see, to me Christianity means that God has done certain things on this earth in history. That is something definitely given, just as certain factors are given when you have to work out a problem. Neither my people nor any other people can claim any credit for it. We did not invent it. God gave it, and we have nothing whatever to boast about. No question of superiority can arise. Probably your race is more spiritually minded than my race would have been without the knowledge of the facts on which the Christian religion is based. That only makes me all the more want to share it with your people, not in pride but in humility.

In one form or other that argument with my Indian companion has continued throughout my years of service, which have only confirmed me in the certainty that while we ourselves are in no way superior to the people of India, yet in the strange providence of God we have that to communicate which India cannot do without, and that is Christ.

The fourth point involves the answer to the question, why do we not Christianize our own population a little more before worrying about other countries? Here objectors seem most easily to get between the joints of our missionary armor. The answer is that in the world today countries cannot be kept separate or dealt with one at a time. They are all influencing

one another, whether missions are carried on or not. Is America deliberately to keep the Christian elements in her life and to export only non-Christian elements to Africa or India? Naturally my friend Gopalan did not fail to make this criticism, and this is what I find in the record of our talks:

G.: You have frankly admitted that England and America are not Christian countries, and I know it. I know about the people who sleep on the Thames embankment at night. I have wandered past crowded public houses on Sunday nights in London, and the cinema has forced on my notice something of the underworld of New York and Chicago. I have had more shameless solicitation to immorality in the West than ever in my own country. Why don't you put your own country right first before beginning on mine?

J. S.: Now you have touched on something which really has worried me. But first, do you know what an army of people of good-will is fighting against these evils in the big Western cities, and making headway, too? Compare it with the number of people fighting the same evils in Calcutta or Singapore or Shanghai. Now suppose all truly Christian people in America or Britain stayed at home to put their country right; would that prevent all people of the other sort from going out? If your Indian contacts were made only with those who came out to make money, would that improve matters? You can't keep nations in water-tight compartments and deal with them one by one, finishing the one off

neatly before you begin the other. We are all at close quarters now, infecting each other with whatever we have ourselves. *Some* infection must go out from the West to the East, so why not make it an infection of good by sending out the best that we know—which certainly is the Christian religion?

There are plenty of other points for argument besides these four, chiefly concerned with quaint and fictitious notions as to what missionaries are and do. It is the queer ideas people have of missions that put them off. I wonder why they imagine missionaries to be full either of sentimental piety or of spiritual pride. The more I have seen of what is actually going on, the more sure I have become that missions are just common-sense activity for those who believe in Christ. I should like especially to repudiate that notion of spiritual pride. So may I end with something written in my diary just before we landed in India?

Nearing Madras. That ship's officer says that the blue to the northwest is land near Madras, and that before long we shall see points rising out of the sea—big buildings on the Marina, colleges, the senate house, the law courts. No savage island this, thirsting for the blessings of civilization. It seems presumptuous to suppose that I have any contribution to make here. Surely India has much to give me, and if reverence and love can make me receptive, I shall not fail to receive her gifts. But can there be giving in the other direction? I feel like

a very small "super" edging in upon a stage crowd so immense that no one will notice whether he is there or not. But one thing is certain: East or West, ancient or modern, men need Christ. Whatever else I have acquired may be out of its proper environment in the strange life ahead, but Christ will be at home. My simple task is, in all humility, to share with everyone I meet the knowledge of him. I cannot be quite useless if I determine, like the Apostle, to know nothing among the people of India save Christ and him crucified.

That is how missionaries feel about their task.

Talk Two

THE MESSAGE

Will you imagine that you are suddenly transported to where a crowd has gathered in an open space in India, and that you are magically given the gift of utterance in the appropriate language. (Many a young missionary dreading his language examination has longed for that magic.) Men, women, and children of every caste and creed, all with faces turned toward you, wait for you to utter some word of power. What will you say to them? You might repeat a text or report what others have said, but in that case a good gramophone would do as well. Looking into your own heart, do you find some life discovery which you intensely wish to share with that and every other crowd? It is not much use trying to pass on anything else.

You quickly find that in addition to the one magic gift you need another—that of understanding the heart of each person there, if you are to select wisely the news which you wish to pass on. Medicines are not scattered to patients broadcast but administered with care, and the Christian gospel is the medicine of the soul. Near one fringe of this throng is a

down-trodden, devil-worshiping outcaste. Near the opposite fringe is a Brahman whom men address by a title implying divinity. In between are twenty other sorts of people. Have you a message suited for each? They are so different from you; is it likely that your religion will suit them as it suits you?

One pious Hindu spent two hours this morning standing there in meditation on the Supreme. Are you sure that you have something worth saying to him? See that Mohammedan police inspector pausing for a moment to listen. Does your religion differ so much from his that you need go all the way to India to talk about it? Is there no touch of impertinence in suggesting that you alone have the complete truth?

Questions will arise thick and fast in your mind when you face a crowd. Let the crowd expand into the population of the modern world, faced and challenged by the Christian religion, and the questions gain added point. The missionary enterprise has had to face and answer them all lately.

You can't talk to these people because of any supposition that you are better than they. I never could summon up the nerve to preach to a non-Christian crowd without first becoming reassured that I was not moved by any imagined personal superiority, but had been entrusted, on behalf of the hearers,

with a treasure which it was dishonest not to share with them. I had the Englishman's usual aversion to holding forth as a preacher, especially uninvited, but if there was no other way of sharing life's best with the men of other races, one must be willing to stand and preach in their streets, and even, if need be, to be made a fool of. Every passing month's experience made me more sure that the knowledge of Christ must be shared with India, or we should lose it ourselves. You can safely start with the assumption that that crowd needs Jesus Christ, and then your task is just to let them know about him.

I find that my friends from China, Africa, and the South Seas have all had that experience. It is the same with my friends at home who try to reach men and women outside the Christian church. The one thing which we can do, without a suggestion of impertinence, and the thing which people of every sort secretly want us to do, is to put them into touch with Jesus.

As years passed by and I gained admission to the lives of coolies and merchants, of pariahs and priests, I found in practice that many questions concerning the message answered themselves. If you wish to discover what is central and what is of the circumference in your religion, there is no better discipline than to talk about it with people of a distant land whose environment differs widely from your own.

Many things which seemed important in church affairs at home were obviously irrelevant, and these just dropped out of sight. There were some features of our home Christianity which simply did not concern the people one met in the villages. This only threw into relief the extraordinary fact, proved by actual experiment, that Jesus Christ himself was appropriate to everybody. When we talked only about him, he fitted each person's particular need as my latch-key fits the lock. Had I been asked beforehand, I might have doubted whether the personality which appealed to primitive folk could at the same time attract intellectuals or ascetics, but in observation I have continually seen it happen. More and more I verified, in contact with every racial type and cultural grade, the fact that something in the peculiar need of every living soul calls for what Christ alone can supply, and that consequently he is never irrelevant, but the key to every situation.

One day I was in a *paracheri*, as they call the outcastes' quarters in the Tamil country, surrounded by a crowd of my fellow creatures of whom, if I must tell the truth, I must say that they were noisy and odorous, and constantly spitting. What on earth was the use of coming to a group like that with a purely spiritual message? What chance would it have against ignorance and the fear of innumerable

demons which oppresses them? I had to answer my doubt before speaking. Having found an answer, I told this crowd that every one of them, however burdened with debt, however ignorant, however much given to drink and adultery, had such value in God's sight that he sought for them as they themselves sometimes sought for a lost sheep. Christ himself had come in the search, living as a man almost as poor as they, had conquered sin and death in his own experience, and of all the hosts of demons which men have ever feared, there was none which for one moment could stand before him. Of course they did not take it all in at once, but with repetition it gradually sank into their minds, and enough has happened since to show that life has opened out for them as a door opens with the right key. One of them, who was an habitual drunkard, has touched no liquor for years; no dead buffaloes are eaten in that village; debt is being reduced; the place is comparatively clean. These are only outward things. For some of those outcastes the mind has been cleaned up much more than the body, and defiling demons which haunted them have gone forever. If there are other influences than Christ which could have effected a change like that, I have failed to come across them.

At the very same time that I was visiting that *paracheri* I was frequently reading the Gospels with

a young Brahman who ultimately became a Christian. The very term Brahman may suggest proud aloofness. Let me mention only two things which that young student did in those days when the influence of Christ was growing upon him. When a European friend of his lay seriously ill and there were not enough servants to do all that needed to be done, he asked permission to sit outside the bedroom all night and pull the punkah. One day in the road he overheard a group of little pariah girls lustily singing songs with a pleasant tune but an indecent meaning. To their astonishment he joined them, and by tact and humor so overcame their shyness that soon they were clinging to each hand and talking freely. "That was not a pretty song you sang just now," he said. "Shall I come to your house and teach you a better one?" Soon he was seated in the midst of the pariah quarter with little children all about him, teaching them a song about Jesus and the children. And he was a Brahman. Christ seems to release unsuspected qualities in people at both ends of the social scale in India.

I was sometimes invited to speak in English to groups of educated men about their own sacred works, and especially about their favorite scripture, the Bhagavad Gita, or Song of the Blessed One. How utterly different were those groups of officials and teachers and merchants from the crowd in the

paracheri. Some of them had already a religion and character which commanded respect, and they found in the Gita a rule of life and consolation in trouble. The best of them emphasized its teaching concerning disinterested action, or "action without regard to its fruits," interpreting it as meaning that a man should do the acts appropriate to his condition in life without minding the possible consequences to himself. What a clear finger post this was, pointing towards that road to Calvary where the perfect man acted in utter disregard of what might befall himself! To men whom this principle has attracted, Christ crucified proves a more powerful magnet still. He has come not to destroy but to fulfil.

One day at a religious festival, when addressing a small crowd, I noticed an intelligent young man quietly listening. I realized that I was not inspired in my talk that afternoon, and when the crowd showed signs of melting away, gave up the preaching in order to speak with individuals. Immediately this young man mounted a low wall near by and succeeded where I had failed in attracting and holding a large crowd for the next half hour. Turn and turn about was fair play: he had listened quietly to me, and in sheer fairness I must listen quietly to him. His dress showed that he belonged to a volunteer organization which was not making things any easier for the British Government. His speech

was more powerful than impartial, and I should be sorry to accept his rendering of the history of the British connection with India. Yet as I listened it was not these things but something else which fixed my attention. Whenever he touched general principles, ideals of human life, motives, aspirations, I found myself agreeing with him. I differed only in my view of what seemed to me the facts of the situation. Before long it became clear that seventy per cent of what he was saying was fundamentally Christian in principle. Again and again he quoted the Sermon on the Mount. Before he had finished I was wondering whether after all the best part of what I had ineffectually striven to convey had not been supplied in another and more Indian garb. Amid all the clash and confusion of the times, the spirit of Christ was abroad and becoming acknowledged.

It is just the same among the women, even in the most unlikely quarters. A woman missionary has told me of her experiences in telling the story of the Samaritan woman as it appears in the fourth chapter of John. One afternoon an intelligent listener, after eagerly following the narrative, said at the end, "And he will lead us, too, into a good way, will he not?" This woman, too, though the missionary had not known it, was a "woman of Samaria," and the story opened for her a way of hope. An-

other woman hearing the words, "He told me all that ever I did," asked, "Was he then a fortune teller?" Conversation elicited the fact that this woman was in mortal fear of death. She had been told by an unscrupulous fortune teller how it had been revealed to him that she would die unless she gave him the impossible sum of two hundred rupees. That conversation ended in lifting from her spirit a dead weight of terror, because her life and all things else were realized to be under the protecting care of the Father of Jesus Christ. Needs whose very existence we should never suspect are satisfied by something in this master key to life's experiences, the gospel of Christ.

Pariah, devil worshiper, Brahman student, the educated man of religious outlook, the nationalist agitator, the superstitious individual, these are strangely assorted, and they stand for a vastly greater number of differences amongst the peoples of India. Yet nothing is more certain than that whatever India may think of Western Christianity, there is no Indian heart to which Jesus Christ himself does not appeal. And in this I am sure India stands for the world at large.

For when I go outside my own experience and talk to missionaries from other countries, my oddly assorted crowd grows odder as it becomes more numerous, and yet the same thing still holds good. I

have listened to stories about the first converts in Papua. I have heard many accounts from China of Christians in the disturbances of 1927, and not the least interesting feature was that while most Chinese Christians took the risk of seeming unpatriotic because for Christ's sake they were friends of the Christians who had come from the West, there were some who were fiercely anti-foreign, but who never included Jesus Christ among foreigners. I have listened to smiling Africans, wonderfully free from bitterness while aware of the tragedy of their people's past; to high-spirited Japanese intensely proud of their country's rapid development into a world power; to Malagasy, with their church's martyr stories; to Armenians and Turks; yes, and to the folk in our own country who so freely denounce the churches. And one thing stands out clear. People who so completely differ from each other that their differences cause most of the world's present social and political problems, are wonderfully unanimous in their respect for Jesus Christ. Something in him appeals to every human type, however diverse it is from other types. The world outside the Christian churches today apparently is not impressed with the present organized expressions of Christianity, but it is astonishingly impressed with Christ. He is not sectional but universal, and our business is to get all men into touch with him.

Perhaps I have found it hardest to preach to those of whom I might have expected the reverse to be true; I mean the up-to-date men who drive cars, earn good salaries, and have no use for religion anyhow. The best of them have reminded me of friends at home who spend their Sundays playing golf, are apparently not a penny the worse for it, and never feel the need to bother about God. But only the best, because most of them have no such inheritance as the present non-church-going generation in the West, which can coast for a long way on the religious momentum developed by its parents. Many Indians feel that they would be better men today if a too secular education had not robbed them of the Hinduism their mothers taught them. Some are genuinely worried by the same doubts which trouble Westerners, for whom science and religion still appear to conflict. Large numbers of young people, precisely like our own, shy at religion because they want their good time first. And behind these well-educated groups is the greater crowd of those who, whether educated or not, are so burdened with daily worries and with the struggle to support their families, that life's deeper problems get scarcely a thought. In these things East and West are nearer than we suppose; in both, the biggest group to be evangelized is that outside effective religion of any kind; and the message for both is the same.

I am convinced that here is our biggest evangelistic task for this generation. Today the greatest rival to Christianity is not any ancient religious system, but a frankly secular way of life, such as is being followed by up-to-date business men in Bombay and Boston, in Montevideo and Detroit, whatever their race or the creed of their parents, in fact even though they are counted as nominal adherents of half a dozen different faiths. Thinkers and Christian apologists in any of the countries that support missions who can evangelize such men as these, are doing pivotal missionary work for the whole world.

And the time is ripe and favorable for such evangelization. Western science has penetrated every land, and been accepted by millions who reject our religion. Many reject religion because of some fancied discrepancy between it and science, yet the clearer thinking of our time has brought the two into fuller harmony than ever before. We know now that science abstracts from reality that part of it which can be measured, whereas religion, like art, deals with qualities which escape all instruments of measure, and are yet obviously and coercively real. We may not go so far as to hold with some that modern scientific method is a by-product of Christian thinking, but it is incontestable that while most ethnic religions find science a corroding influence

which must at last be their ruin, the Christian religion gains by using the scientific method wherever it applies; for instance, in investigation of the historical facts upon which itself is based. It is in no small degree owing to this scientific historical investigation that Jesus Christ stands out so clearly and compellingly before the mind of our generation. The Christian experience of forgiveness lies outside the range of causal sequences which science investigates, but to be outside is not to be in conflict. Christianity and science can at any rate live together with mutual benefit.

There are other values besides science which are held precious by high types of modern men who yet remain apart from direct association with organized religion. Our task is to show them that the things for which they live, in so far as they are not selfish or evil, are not destroyed but are fulfilled by Christ. For some the vital interest may be patriotism; for others art, or economic improvement, or the transformation of the social order. About every one of these great themes the follower of Christ has something pertinent and necessary to say. Not only is there no need for men who live for these things to forsake Christ; in not one case can the ideal be achieved without his aid who came to establish the Kingdom of God upon earth.

As we leave this subject, may I, as an Indian mis-

sionary, say one thing more which is probably not true of that great country alone. We missionaries are not always teaching; we are constantly learning too. Strange as it may seem, it is true that we who go to proclaim Christ to India in some sense learn Christ from India.[1] Our experience in this as yet is slight; there must be more of us to penetrate to the inmost heart of Indian life and religion. But even scanty experience has shown that there are features of Christ himself which were never clear to us until India had taught us to look at him with different eyes. All unconsciously in our Western life we conventionalize the picture of the Lord, as designers make patterns which they call flowers and fruit, but from which somehow the life has slipped away. As I have been granted occasional and precious religious fellowship with those who spend long hours in meditation upon God, or with those for whom complete and literal renunciation has been the gateway into life, or even as I have talked with simple Christian villagers, I have become sure that their special experience has so tuned the hearts of some that they are receptive to certain divine messages which our Western instruments miss. They see in Christ some things hidden from our eyes. Therefore this missionary business is not one-sided almsgiving, but spiritual communion in which each side enriches the

[1] See pages 58-60.

other. And slowly the truth is coming to light that Christ, the Son of Man, is too great to be perceived in his totality by the people of any one race or variety of experience. Only when all such peoples join in allegiance to him will the world see his completeness.

Talk Three

MANY RACES, ONE HUMANITY

People who do not live in one of those parts of the world where races are rubbing each other the wrong way ought to make it the subject of daily thanksgiving.

When we are young and ignorant, we all think it should be quite easy to get over race differences; all we have to do is to remember that God is our common Father and to be kind to other people. But think for a minute. Are we sure we know how to be kind in a way which they will not resent? How do we at present get on in our own circles with people who cannot understand our jokes, or whose table manners seem to us offensive, or who under no circumstances would consent to take a meal with us? Such difficulties are trifling compared with those created by the difference of race. And race difficulties are curiously hard to grasp; no one seems responsible for them. Here is a young Indian student arriving in England for special study and looking for lodgings. The landlady tells him she does not take colored people. It is easy to blame her, but is it not true that if she takes him she may

lose other lodgers in the house? The sentiment of those lodgers is responsible for this difficulty so galling to the sensitive Easterner, but they are only being moved by the average sentiment of their countrymen, which is something in the air, difficult to get hold of.

Racial antagonisms today are so serious as to be menacing. Men of wide experience in different parts of the British Empire are aware that there will be no such empire fifty years hence unless the races within it can learn to feel much more friendly to each other than they do at present. To read the speeches at a pan-Asiatic congress is to get the impression that there will be no secure foundation for world peace, even though solutions have been found to the problems of Europe and the East, until there develops a more amicable feeling between Asiatics and the white races of Europe and America. In the Philippines, South Africa, the Pacific Islands, Korea, the Pacific coast of North America, wherever we turn we see sore spots which indicate disease in the body politic.

In India we live and move amid race problems which give us no rest, and which are not confined to India. Every educated Indian has heard about lynching of colored people in America. Some have studied in America and had the experience of being occasionally mistaken for Negroes. News of how

Indians are faring in various parts of Africa, especially Kenya, fills the Indian papers, which give a prominent place also to other African affairs in which India is only indirectly interested, although as race problems they exercise a peculiar fascination. Even remote China receives a sympathy which is in no small measure due to a suspicion that here is another Eastern race asserting itself against Western domination. We missionaries are thus continually reminded that race troubles are worldwide. And as I talk during a furlough with missionaries from almost every country, I find them worn and tired not merely by the tropics but by the spiritual atmosphere, made heavy by racial antagonism, in which they have recently been living. To describe its effect is difficult. One of the best attempts I know is in this extract, written during recent disturbances by a missionary in China whose sympathies have throughout been warmly pro-Chinese:

Again and again during this year I have had the reaction, and I know that my colleagues have experienced this too, that kind and helpful as so many of our Chinese friends and acquaintances continue to be, yet now they nearly all regard us in a new light, as a sort of irrelevancy in their life and society. The painful thing for us is that this attitude of mind is not merely an attack on one's *amour propre* as such (it is a healthy shock to a missionary whose habits of mind were first formed in the days of mission-

aries' moral and intellectual prestige), but that it leads our neighbors deliberately to blind themselves to the possible value of any suggestions from us. It is as if, though we spoke with the tongues of men and of angels, knew all mysteries and all knowledge, did all that St. Paul speaks of, yet we could not successfully bring love to break down the barriers.

No, the racial difficulty cannot be lightly waved aside. You cannot wave aside an atmosphere; you breathe it. It is astonishingly pervasive. In our democratic lands we all condemn caste feeling, yet when a friend talks about "our sort of people" or "our class," is the underlying psychology any different? Race discrimination is by no means all on one side, whites versus other colors. I had not been long in India before I found that caste feeling was only a more circumscribed race-consciousness, and that in some vernaculars the same word is used for caste as for race. When a Brahman pundit who taught in the American mission school refused permission to his son to be baptized, it was quite clear that his real interest was not religion but the purity of his race.

There are two kinds of people equally hopeless to deal with in this connection, whom we might call the extreme racialists and the sentimentalists. "Of course we are superior and how can we help knowing it?" responded a worthy lady when someone criti-

cized the attitude of conscious superiority adopted by some Westerners in India and China. This attitude is often most marked among the people who at bottom are afraid of losing their privileged position—Eurasians or country-born whites, conscious that in the economic struggle they are likely to go under if deprived of race prestige. But it is widely prevalent amongst other people with less excuse. In many a conversation by the tennis court in gymkhanas or foreigners' clubs, it is implied that to white men, by a kind of inherited instinct, contact with Indians is physically repellent. Yet a blunt and crude repudiation of any such theory is provided by well-known ugly facts about illicit sex relations between the races. We give occasion for scoffing when we take a high line on race. There are, of course, convinced students of eugenics who condemn mixed marriages because they regard the maintenance of the purity of a race as a matter of conscience, but they are too few to count heavily in this connection. In answer to them it can be said that eugenics has not yet accumulated data enough to enable it to say positively whether the union of certain strains is good or bad. We need far more research on this subject, as on race relationships generally, before practical guidance can result.

At present, if a man and a woman of widely different racial type contemplate marriage, sufficient

practical guidance can be found in the fact that wide differences of any kind, not of race alone, are a handicap to the achievement of complete oneness after marriage. Whether East or West, the world is not kind to the offspring of mixed marriages. Intercourse with relatives of husband or wife of a different race may be extremely difficult. Yet handicaps can sometimes be overcome, and where both parties, with full, open-eyed understanding of the situation and its possible developments, sharing each other's religion and general outlook on life, so truly loving each other that they cannot be happy in separation, are led to ask God's blessing on their union, will not the common Father of all mankind help them to overcome the handicaps?

At the other extreme are the sentimental people who rave about anything or anyone Eastern as being mystical and wonderful, and who in every clash between white and colored assume that it must necessarily be the white who is in the wrong. They are dangerous because they act without regard to reality. Moreover, the very same sentimentality appealed to in another direction may completely change them. For instance, when they read certain writers on the glorious achievements of the British Empire, they are likely to become curiously conservative on the subject of political relationships with colored peoples.

The right course must be, as usual, somewhere in

the middle, that of looking objectively and without exaggeration at the facts, then seeking the Christian remedy for what is wrong, and steadfastly applying it in every situation which arises.

For instance, we must not lose sight of the fact that color prejudice is comparatively modern, for ancient Rome did not feel it. It is not universal, for large numbers of French people appear to be unconscious of it. It usually does not exist with extremely young children; witness the thousands of white children who from infancy have loved and fondled an Indian *ayah* or a Chinese *amah*. It can sometimes be overcome by merely ignoring it until it loses force. If a young American camps with Chinese students at close quarters and goes swimming with them, he quickly becomes no more conscious that their skin differs in color from his than that some of his other friends are dark and some blonde. In the education concerning the folly of color prejudice which is a necessity of our time, sport can play an honorable part. Athletic competitions powerfully help people of different color to realize their common manhood. This and other devices can alleviate the situation, but is there any fundamental remedy for it?

To begin with, in every country there are definite injustices to be put right, and political and economic problems to be solved. Whether within the same

country or between two different countries, it is amazingly difficult for one set of people to exercise with justice an important measure of control over the interests of another set, and the difficulty is vastly increased by differences of race and by geographical separation. More than half the quarrels come down at last to economics, and half the economic problems turn upon questions of distribution of the land, as is seen most clearly in Africa. Here are matters for the patient labor of experts who are righteous men. They cannot be put right by anyone who may rush in with a kind heart. When we are sick we require more than kindness of heart in our doctors, and the complicated economic and social diseases of humanity call for the application of the best research for which modern universities have provided equipment. Every Westerner serving in an Eastern land, who by skill and fairness makes even the least contribution toward the solving of outstanding economic, social, or political problems, is helping, as truly as is the missionary, to make straight a highway for our God.

We have all to grow more internationally minded, to carry more constantly in our hearts the ideals which the League of Nations was founded to promote, and to pursue further than we have yet realized the moral and spiritual implications of those ideals. It is not only wrong but stupid to allow the

Bolshevists to be the only people to take a lively interest in other races and nations. All these things must be done, and yet at long last we must rest our hope for humanity's future upon a community of ideals among all peoples. The better day for which we are looking will only come when the different nations have aspirations which supplement instead of contradicting each other. We seek no dull sameness, but rich variety in ideas of what is good, beautiful or true; only it must be the variety not of discord but of harmony. Whether differences are to be causes of conflict or means of enrichment depends upon whether there is sufficient common ground of mutual understanding and good-will.

Here it is that the Christian religion comes into play. We have not yet grasped the full significance for our race of the fact that Jesus chose for himself the title, "son of man," no sectarian or national appellation, nothing that marked him off in distinction from other groups of people, but a term which etymologically signified simply "the man." Imagine yourself inventing a title for one who was to fulfil his functions. You might think of many things, but it is hardly likely that you would think of calling him the man, pure and simple.

And when Jesus was seen on earth no longer, and his followers banded themselves together in a fellowship which they called a church, within a genera-

tion that church, believing itself to be under the control of his spirit, had shown a peculiar genius for bridging gulfs hitherto impassable. There was no deeper social gulf than that which separated slave from free, but in the church slaves might become bishops and guide their fellow Christians, while all alike were the slaves of Christ. The gulf between Jew and Gentile was a caste distinction, for they could not eat together; a race distinction, for they could not intermarry; and deepest of all, a religious distinction, for the Gentiles were heathen. But Jew and Gentile became one in Christ Jesus.

The Christian church has not always been true to her Lord or to her own primitive tradition. The greatest danger to the church in India today is from the caste spirit. But it can safely be asserted that the degree in which, throughout history, a Christian community has kept near to its Founder, measures the degree in which it has proved a powerful solvent of racial antagonisms. India has seen the miracle, wrought by Christ, of Brahmans playing with pariah children, or doing the work of sweepers to help the sick in emergency. In the communal struggles which so tragically affected India's recent history, Christian leaders were sometimes listened to with almost wistful respect by Hindu and Moslem alike. These things are foregleams of the way in which vital Christian living will prove to be the means not only

of reconciling man to God, but of reconciling men to each other, and of bringing about that fellowship between clashing races and communities for which everyone longs.

This does not mean that all people will become exactly alike, and the world a dull world because in the garden of humanity there is only one variety and color of flower. Anyone who has known Sundar Singh or Narayan Vaman Tilak, or a score of Indian Christians as unlike one another as they are unlike ourselves, is free from any such fear. India will be more Indian than ever, with all her peculiar Eastern fascinations, when these fascinations are no longer inhibited by influences which will disappear as the spirit of Christ permeates life. Whatever else might be said about those hundred representatives of the younger churches who at Jerusalem in 1928 met an equal number from the older churches, no one could possibly say they were all alike.

I once attended a League of Nations union mass meeting. Delegations from many nations marched in with banners and took their appointed places, to the accompanying strains of their national songs. So vast a crowd had assembled that from where I sat no word from the platform was audible. Community singing had been announced, but how could this variegated and enormous throng sing together? A man in white ascended a high platform; he had

personal magnetism, and when he waved his hand everyone watched him. Before long that disorderly and heterogeneous crowd were singing together. The thing was a parable. Who is there on the world's stage who can do that for humanity? The simple answer is that before the consciousness of men of every race today there is no person capable of performing this function save Jesus Christ. There are other great men, but either the platform on which they stand is not sufficiently elevated, and thus they appeal to a group here and there instead of to the whole of humanity, or they have insufficient magnetic force to draw to themselves peoples of varied types, or they lack that magic which brings out unsuspected powers in commonplace people everywhere. There is evidence enough all over the world to show that Jesus Christ can harmonize the discordant cries of the races in music. He can infuse his spirit into the most dissimilar human groups, as a gifted conductor fills an orchestra with his own enthusiasm, and can draw from the united crowd performances of which it would otherwise be incapable. For the sake of world peace and all that to which world peace is but the preliminary, we point all men to Jesus Christ.

Talk Four

WHY SCHOOLS?

The last thing I had in mind when I offered for foreign service was that I should ever run schools. I was going out to proclaim the gospel to every creature, not to teach people to read and count. Preaching, not teaching, was the missionary's business. But when someone once asked me to draw a line in the Gospels marking off the places where Jesus was preaching as distinct from teaching, I found it impossible. For him, at any rate, teaching and preaching were one process of imparting to all God's children the fulness of life. There can be no radical difference between the tasks of Christian education and Christian evangelism. You can teach from a pulpit and preach from a teacher's desk.

Again, Indian experience has convinced me, as it does all missionaries, that there are millions of people to whom you can proclaim your glad tidings only through schools. I think of the first group of villagers into whose mind I got glimpses. The one thing certain about their mind was that it was haunted by the thought of beings for whom, in most cases —demons seemed too harsh a word and godlings too

polite—spirits which yet were not spiritual because they had local habitations and liked food. The worst thing about these sprites was not their badness nor their goodness—for there were both sorts—but their incalculableness. If they would always behave on fixed principles, even bad ones, you would know where you were with them, but that was precisely what they never would do. Anything might happen at any moment, because you could offend them by some word or action which had no such intention whatever. Have we ever thought how all our progress in knowledge is based upon great regularities, upon the universe itself being dependable? But for Lakshmanan, the cultivator, there is no dependable universe. The sprite in the peepul tree behind his house can be vexed by unexpected trifles—because someone in the family threw a bottle into a pond, or started a journey on Tuesday morning.

What does preaching the good tidings mean if it does not include deliverance out of that world of tyrannous uncertainties into the world where "all's love yet all's law"? And long generations of experience have proved that there is no means of deliverance so effective as the plain old-fashioned one of elementary education. Get Lakshmanan's children into a school where, under Christian auspices, they take first steps on the road to knowledge, and do this on a large scale, not in one village but in

thousands, and you are slowly creating an atmosphere in which the godlings cannot live. By one and the same process you are delivering the mind from a tyrannous oppression, and filling life with some of those values which Jesus intended it should have. If that is not evangelizing, what is it?

That is why foreign missions, even those established by churches which never maintain schools at home, find themselves opening them by hundreds in Africa, India and China. No doubt provision for elementary education is ultimately the responsibility of the government of every civilized country, but for many governments, as in India and China, the task is far too great to be achieved at once without the help of private bodies. Moreover, most governments are handicapped by the necessity for maintaining neutrality between conflicting religions, so that if religion is to have any place in primary schools it must be in those under private management. Christian missions, as free private agencies, will have to take a large share in elementary education for many a long day to come. At present, Christian missions (other than Roman) in India and Ceylon have 598,698 pupils[1] in their primary schools, a big number which could be bigger if financial strain were a little eased.

Nevertheless, most missionaries nowadays are not

[1] See *World Missionary Atlas*, 1925.

so concerned about the quantity as the quality of the education they give. If only these little schools had all been effective, something like half a million lighted candles of knowledge would have penetrated far into the darkness of animistic superstitions. But a good many of them have only a single untrained teacher and no equipment. Approaching the little mud and thatched house where the typical village school is held, you hear the weird chant of a chorus of children repeating names of letters as they write them in sand on the floor, following a soloist who sings the tune and makes the mystic sign. That stimulating process may go on for months or even a year, during which time the pupil also learns to count ten or twenty, and within that number to add, yet not to subtract or multiply. Those lively, nearly naked children of the sand and sun and jungle, dragged in to sit still and chant letters—what do they think about it all? You ask the teacher to put questions on religious instruction and he complies. "What is sin?" "Name a sin—you, you, you." Theft, murder, adultery, fornication, come the answers pat from infant lips, and the teacher is visibly proud and pleased that his pupils are doing him credit "in catechism."

What is the use of a school like that? Strange things have happened ere now, and bright lads have begun their career in such places, but for the average

boy that school fails. Its methods are too slow and stupid to get him anywhere before he has to leave to earn his living, and anyhow, its teaching has so little to do with village life that for him it is irrelevant. The chances are that three years later he will be found illiterate. As to the bright boys whom no bad teaching can spoil, they proceed to the towns and are lost to village life. The village goes on precisely as if we had never placed a school in its midst.

Everyone can see what ought to be done. Primary education, even in the simplest schools, must receive the powerful help which modern educational science can give, and it must all be related to life in the village. Most of the principles now accepted for rural education in America and England can be applied with advantage to the widely different conditions of rural India. Even with all the handicaps and in spite of poverty of equipment, it should be possible to smooth the rugged path of knowledge for the little Indian villager so that before long he likes books, is interested in practical number-work, feels himself a vital organ of the community, and has imbibed not merely the ambition to get on himself, but the aspiration to achieve something which will make life better for his own village.

It is just here that America can make out of her own experience a contribution of peculiar value.

The freed Negroes after the Civil War were in a condition not very dissimilar to that of the depressed classes in India, and half a century's story of their progress has much to teach. Especially pregnant with significance for India are the far-reaching educational enterprises associated with the names of General Armstrong and Booker T. Washington. The study of these, and of the best pedagogic principles which the teachers' colleges can impart today, ought to be fruitful when applied to Indian villages. It has been fruitful already, and American missionary education has broken new ground, with such success that its methods are being endorsed by government, and hopeful experiments along similar lines have been initiated in a score of centers all over India. It is a striking instance of how, by the sharing of experiences, one land can help another.

Moga in the Punjab will always have the glory of having first in India broken right away from the conventional notions of a school. There boys can earn their way by the produce they grow or the labor for which they are paid. By skilful arrangement of program the best methods of agriculture are taught outside the class room and the best methods of pedagogy used inside it, so that groups of pupils are carried along rapidly to the more interesting stages of education. The spirit of individual enterprise is nicely blended with that of corporate

service, and the whole is focussed upon village life. Watch the vegetable shop project in the fourth class room, or the hospital project in the eighth, or notice the amazing sight of boys in a school interval rushing to their garden plots to get in ten minutes' weeding before the next lesson. Every new method is turned to account, but it is not more a new method than a new spirit which marks this place, the spirit that believes things can be done if only people will join together to attempt them for the common good. That is the spirit which missions are trying to infuse in these days into village education, and the attaining of it is more important than the opening of a thousand additional schools. There is a chance just now, while all these experiments are in the making, for missionary educationists to make a deep mark on the future of a whole people, since missionary experiments when successful are imitated by government departments and public bodies.

All this about primary schools may sound convincing, but, you ask, what about high schools and colleges? The answer is twofold. The Christian church must have some leaders who have gone beyond the mere rudiments of education; and there are great sections of the non-Christian population which can only be evangelized through secondary schools. Missions spend comparatively little money on them, the main expense being met through fees

and government grants. In these schools boys and girls spend the critical adolescent life-period under Christian auspices, and through the acquisition of the English language, as well as through studies in science or arts, begin to breathe a larger air and become one with the educated throughout the world. I never was more conscious of preaching the gospel than when I took a sixth form through Glover's *The Jesus of History;* nor was I greatly astonished when the prize which I offered at the end for the best answers to a paper of questions was taken by a Hindu boy, though Christians formed the majority of the class. That boy had an understanding of our Lord and his principles surpassing that of many a member of our churches at home. India has lately been surprising the world by her admiration for Jesus Christ. Many factors have helped to create that admiration, amongst others the example of Mr. Gandhi; but the greatest has been the obscure and patient work of scripture classes in mission high schools and colleges. This work has made possible the amazing turning of the Indian mind towards Jesus Christ which Mr. Stanley Jones' books have done so much to make known to the world.

We have a new stimulus now in the fact, which has recently come more clearly to light, that the principles which we can trace in the teaching method of Jesus are in close accord with those which edu-

cational scientists are more and more emphasizing today. His way of moulding the twelve disciples by life, by freedom, by fellowship, can be set out in detail as an example of the principles on which are based the newest educational text-books. We who have to build up, in freedom and in fellowship, the life of the home, the church, and the community, and who have to penetrate the mind of man with Jesus' message about God, cannot afford to be handicapped by the use of methods discredited in the schools in our own land. It is a joyous surprise to find that when we set ourselves to become more efficient as evangelists through education, we are following, in unsuspected detail of method, in the steps of the divine Teacher.

There are larger problems to be solved even than those of method. Theoretically we are committed as Christians to the view that no education which excludes religion can be more than a truncated section, since education must foster life, and religion is not something added to life but an indispensable value of every part of it. Practically, on the other hand, we must recognize the difficulties of public administrators in the face of warring creeds or rival denominations. They naturally resort to the simple solution of excluding religion from schools maintained by public funds. But the growing paganism in Western countries, and the outcry in India against

the "godless education" provided by government, suggest that the solution has been more simple than satisfying, having left vital factors out of account. This is only one more instance of how the mind of the missionary has to work upon the same concerns as the mind of the philosopher-statesman, and there is no concern of greater moment for the future of humanity than that of finding the right place for religion in national systems of education.

Until that place is found it is left to mission schools and colleges in Eastern lands to demonstrate what education can be at its best, when transfused by the light and life which are in Jesus Christ. Their function is, therefore, not to provide education on a scale incommensurate with their limited resources, but to provide a few institutions educationally first-class, all the more so because freed from the inhibitions imposed by the policy of religious neutrality under which the government schools have to work. The mission schools enjoy a freedom which is the envy of government teachers. The teachers in the mission schools are not continually warned off from the religious areas in their pupils' minds. They may impart their thoughts on the deeper issues of history, and share life in its fulness as we see it in the personality of Jesus Christ. Schools which are truly Christian were never so important to the world as they are today.

There is another reason for Christian missions to share in higher as well as elementary education. The spread of secularism, based on imperfect acquaintance with the materialistic side of modern science, has created among many young people East and West an attitude towards the religions of the past, Christianity among the rest, as if they were exploded superstitions. Your young man entering college thinks, it may be quite erroneously, that he is emancipated from foolish fears which are associated in his mind with religion, and that in the future science, not religion, is to be his guide. How is he to be led into that fuller truth, embracing all that is scientific and all that is spiritual, which streams from Christ's revelation of God, who is light, in whom is no darkness at all, unless among those who at college win his respect for scientific attainment are some who openly serve Christ? You do not evangelize a numerous class of young men and women in every land today unless you convince them that Christ has brought a truer interpretation of life, embracing without contradiction within its wider range all the values which science has given. That cannot be done by half an hour's preaching; it can only be done by imparting an education which is scientific and modern, but based on spiritual foundations, and Christian in its whole spirit and aim. Leave the high schools and colleges to non-Chris-

tian influences, and you leave without the gospel those educated multitudes who need it as truly as village untouchables need it, and who are besides the natural leaders of the rising generation.

But it would be mistaken to talk as if education were just a matter of schools. In America and Europe we know that adults need education too, and that it is a mistake to suppose that when young people have been received into the church they have nothing more to learn. Next to the task of determining what is the truth, comes that of helping people at every stage in life to enter into the fullness of experience which truth makes possible. Sermons must do more teaching; church services must suggest good methods of prayer. If religious education of the whole membership is a pressing demand today in the home churches, that demand is infinitely more insistent in Africa and the East, where the majority of Christians cannot even read their Bibles. For the sake of the church of the future, the missionary activities of today in every country must be educational through and through, whether they center around schools and institutions or not. The question is not whether missions shall educate, but whether they shall educate well or badly, using or ignoring the principles wrought out by numerous students in many fields. Most of these principles are profoundly Christian. If we follow them—our-

selves and all our people, young and old, elementary and advanced—we shall experience before long those surprises of enrichment in thought and life which always come to learners at the feet of humanity's perfect Teacher.

Talk Five

SCAFFOLDING AND BUILDING

I get uncomfortable moments when chairmen speak of "what our missionaries are doing in India," as though no Indians were at work there. Why, in my own district I had thirty Indian Christian full-time colleagues, and there was the Indian Christian church which is carrying on during my furlough just as when I was there. They, far more than I, are doing the real work and bearing the main burden. We missionaries have an important place to fill yet, but the day has long passed when the Christian mission in India, or in a good many other countries, was just our work. Every missionary who knows his job has it in his consciousness by this time that he is a member of a team which must be prevailingly Indian, and that as soon as possible the whole plan for commending Christ to this wonderful country must become an Indian plan. Every missionary knows it, but not every supporter at home.

There are two big principles here with which everyone will agree, once they are stated.

First, the Christian religion must not wear an unnecessarily foreign appearance. A Christian move-

ment in India prevailingly foreign in personnel, finance, and control, is so heavily handicapped that the progress actually made is miraculous. The handicap is unnecessary, and is being gradually removed. Your missionaries are as concerned as Indians today to see the religion of Christ naturalized, and wherever spontaneous spiritual life and leadership appear, they feel it their first duty to get out of the way and follow where once they led. It is the simple fact, to be recorded with thankfulness, that at scores of important points the leadership of Indians has already replaced that of the missionaries.

The second principle is that, since from the beginning the church of Christ has been the organ through which his Kingdom has been established, we who desire to see every soul enter the Kingdom set before us as an intermediate objective the founding of an Indian Christian church which shall be able to witness to him in ways which India cannot fail to understand. All our efforts are focussed in the church, or radiate outward from it. We often represent to ourselves the relationship between the foreign mission and the Indian church under the picture of the scaffolding which covers up a great building under erection. For a long time the scaffolding is more imposing than the building, and a child watch-

ing the operations might think it more important. But that imposing scaffolding is only there to make the building possible, and when the permanent building is up it will be removed. The scaffolding is the foreign mission; the building, the Indian church.

Think of your missionaries, but think even more of the church of Christ which they are trying to build.

An Indian friend of mine often uses another illustration. In the *Acts* we read first about Barnabas, then about Barnabas and Saul, later about Paul and Barnabas, and finally about Paul alone. First Barnabas is alone, then he has a less prominent companion, Saul, who later as Paul comes into the foreground, and finally fills the picture alone. Let Barnabas stand for the foreign mission, and Paul for the indigenous church, and the force of the illustration is clear. In most parts of India we have reached a stage somewhere between the second and third, the relative prominence of Saul or Barnabas being not yet obvious to a casual observer. But every thoughtful man knows with whom the future rests, and cares more for honest church building than for glorifying the missionary organization, since the church will last, and on it the future religious history of India depends. The mission may appear more imposing, having great colleges housed in solid

buildings in the city, while the church may consist of groups of outcastes meeting under a tree or in pathetic little structures of mud and thatch in the villages. But those colleges must in some way minister to the life of the Christian church, otherwise, dependent as they are upon current educational policies and foreign support, they have in them less of the seeds of permanence than has the church.

We missionaries have to apply this principle to hundreds of small matters all the time, and the application is not always easy. This is the kind of thing I mean. One day an Indian Christian boy came to ask me to furnish a bond for him with an employer who would give him a situation provided someone would guarantee him. There was money to be paid if he failed to make good, no very alarming amount, and one's first impulse was to take the risk. Then I remembered the principle of doing everything through the church. I was at the time teaching on the staff of a college, but was on the board of elders of a small Tamil church, of which this boy was a member. So I told him I would consult my fellow elders, and if they agreed we would jointly stand as guarantee for him. I remember the polite surprise of the pastor and my Indian fellow elders at my bringing so small a matter before them. I think they suspected me of a little meanness in

not accepting the risk alone. But the method was right, and it resulted in their taking an interest in the boy which they would not otherwise have done, which in itself was good for the fellowship of the church. A trivial incident, but the day's work is made up of a stream of such things, and this was typical.

What I want you above all to realize is that the Indian Christian church is in being; otherwise your whole picture of the missionary situation is wrong in perspective. Already it is numerically bigger than the early church which overcame the Roman Empire. It is made up of groups endlessly varied, in language, in size, in caste origin, and in degree of social advancement. You may worship in the north with a handful of Christian folk in the midst of a population of millions of Hindus and Mohammedans, while at certain places in the south you will find a thousand Indian Christians gathered for an ordinary service. Sometimes the congregation includes a leading lawyer, or a public man occupying high position, or a Brahman convert who has given up all for Christ's sake. More often it consists of thirty or forty members of the "depressed classes" in a village. The total number of Indian Christians (other than Roman) is about two and a quarter millions.[1]

[1] *World Missionary Atlas*, 1925.

Our missionary societies are not going to fulfil their task save in cooperation with the Indian Christian church. The number mentioned is so large that you might almost suppose that foreign missions were no longer necessary, and the Indian church might be left alone to evangelize the country. That time will come, but Indian Christian leaders think it is at present far away. Of this large number of Christians by far the majority are not full communicants, but "adherents" who can take no share as yet in the guidance of a church. Four out of five of the women cannot read or write. Many, perhaps most, of the men are economically dependent on non-Christian masters. Past superstitions or degrading social customs have in many cases not entirely lost their hold. The spirit of caste, officially exorcised, reappears in subtle new forms. The groups are too scattered, and communications are too poor, for effective united action to be possible. All these handicaps are additional to the old one of denominational divisions brought from the home country by missionaries who at first did not realize what the effect of transplanting denominations would be. That is the dark side of the picture of the Indian church. No wonder some of those Indians who have the best right to be guides feel anxious and burdened.

But piercing through such clouds, Christian in-

sight perceives with rejoicing the growth of the Indian branch of the holy catholic church. Its core is sound; it has no doubts about Jesus Christ; it is open to the inspiration of the Holy Spirit; it has the open Bible. In simple piety thousands of its members set a good example to Western churches, while here and there are lives bearing the authentic hall-mark of sainthood. However large the lump, this leaven must ultimately leaven it all.

Therefore the plan of action henceforth is not that the foreign missions are to evangelize India or Eastern countries generally, but that the church of Christ in the West, through missionary agencies, joins with the church of Christ in the East to evangelize the non-Christian world, whether East or West. It is not that the Christian West sends missions to the heathen East—both phrases are equally misleading—, but that the churches of Christ, East and West, join to bring the power of Christ to bear upon all that opposes God, in East or West alike. At present the church in the West is in a position to take a more prominent share in the task, but already there are signs of the coming day when the church in the East may make some indispensable contribution to the religious life of the church in the West, and possibly become the predominant partner in the enterprise. Meanwhile, both together evangelize a world which has not accepted Christ,

part of that world being in the West and a larger part in the East.

Wise administrators have to find out in detail how this can be brought about; what are to be the relations of missionaries and Indian church bodies, what kind of reinforcement American and British churches may send which Indian churches can accept without loss of independence or national character, and how many of the enterprises initiated by foreign missions can now be devolved upon the Indian church without inflicting upon it crushing burdens or diverting it from its own proper tasks. We can leave those things for the authorities to work out. What we need to take hold of is that in this missionary business we are not patronizing another country; that the Christian church here is joining the Christian church there in the task of world evangelization laid upon us both.

One great return gift might come from India to us Christians in the West if we could be quiet and humble enough to receive it. There is a passionate and intimate devotion in certain Hindu religious poetry which gains new power when directed towards Jesus Christ, who alone is worthy to receive it. Already it is visible in the religious life of those Christians who are most typically Indian, and in some of the metrical poems or lyrics which are sung to Indian tunes in church. Here is a prose translation of a

common Tamil lyric. Remember that, for an Indian, coming to God is most naturally represented as coming to God's sacred foot.

Refrain (repeated after each couplet)

Thy foot alone for me;
Nothing on earth beside do I desire.

Lord, holy one of scripture, that fair foot
Which angels praise with overflowing hearts

When waves rose high in angry storm—
'Twas thy foot trod the sea as if dry land.

That foot whereon in love Mary outpoured
The precious nard whose fragrance filled the house.

No refuge had I from sin's punishment,
But thy foot trod grief's way, bearing the cross.

That foot thou gavest to be pierced with nails,
That men of all lands might ascend on high.

To them that find thee, Lord, thou art support,
And heavenly manna giv'st for evermore.

Thy foot alone for me;
Nothing on earth beside is my desire.

We know the dangers of emotionalism, but may it not be that we in the West are losing something by not feeling more about God? Are we sometimes too busy for his cause and not waiting enough upon

him? Indian piety may possibly be our corrective. Splendid is the activity of many a church worker, but if his prayer at the service is disturbed by the remembrance that afterwards he must speak to Mr. Jones about the Scouts, and to Mrs. Brown about the missionary leaflets, over-activity has become a danger. Even in our prayer are we not often too active, omitting that part of devotion which consists of listening to and dwelling in God? It was an Indian Christian who lately wrote, "Our aim should be not to pour out our feverish desires before God, but to forget them in the joy of the sense of his near presence. Such an aim, if earnestly sought, not only elevates the soul but cools the overwrought brain and refreshes the body." It would be a joyous thing if contact with Indian Christianity were to open some choked-up spring of the spirit in churches in the West, enabling us to offer ourselves more completely and passionately to God.

I have spoken of India because it is the country I know, but friends from China talk in a way astonishingly similar in view of the great differences between the two lands. Church forms may vary, and the religious genius of the Chinese may express its devotion to Christ in different ways, but the Chinese church is and must be central in the whole Christian enterprise. Political disturbances there have shown to all the world how disastrous it can be for the

Christian religion to wear an alien dress, and with great suddenness the Chinese church has perforce come into the foreground. Missionaries are more and more coming under the control of the church, which will exercise the main directive influence in the Christian activities of foreign and Chinese alike. As in India, so in China, the church is impatient of Western ecclesiastical divisions, and nothing is more striking than the fact that in September, 1927, in an hour when politically the forces of division in China were at their maximum strength, representatives of churches connected with several different missionary societies, American and British, in church polity both Congregational and Presbyterian, met in Shanghai to form "The Church of Christ in China."

Not only in India and China but in other parts of the world the younger churches which have grown out of the labors of foreign missions are longing to find some way to unity; witness the closing paragraphs of the statement on the relation between the younger and the older churches adopted by the International Missionary Council at the Jerusalem meeting:

This statement would be seriously incomplete without reference to the desire which is being expressed with increasing emphasis among the younger churches to eliminate the complexity of the missionary enterprise and to remove the discredit to the Christian name, due to the great numbers of denomi-

nations and the diversity and even competition of the missionary agencies now at work in some countries.

It is fully recognized that it is not the function of the International Missionary Council to pronounce upon questions of ecclesiastical polity. At the same time the Council is only performing an inescapable duty when it appeals to the older churches to adopt a sympathetic attitude towards the longings expressed by the younger churches for a more rapid advance in Christian reunion.

We appeal also to the older churches to encourage and support the younger churches when, in facing the challenging task of evangelizing the non-Christian world, they take steps, according to their ability, to solve what perhaps is the greatest problem of the Universal Church of Christ.

What is to be the answer of the Christian church in Western lands to this appeal? The first necessity is that we realize what is happening and review the situation. There appear to be three possible lines of development for the younger churches.

First, they might retain the denominational affinities of the churches in the West which brought them into existence, with the result that there would be worldwide Baptist, Methodist, Congregational, Presbyterian and Episcopal churches, with no more and no less mutual connection than have the denominations in the West. Much could be said in favor of that plan; it would follow naturally from exist-

ing arrangements, and if the American and British churches alone had to be consulted, it is probably the course which would be followed. But the fatal objection is that the younger churches with one voice reject this course. In China or India, Africa or Persia, wherever we turn today, the leaders of the younger churches are saying: "Those divisions have not for us the meaning which they have for you, since we have not the same history behind us. If divisions must be, we shall have our own, according to our particular genius, but first we will make a good try to be united, and to be ourselves." They said it at Lausanne and at Jerusalem, and they are saying it still. They intend to be themselves, instead of imitation Westerners, and they are convinced that it will help them to be themselves if they are no longer kept in separate denominational sheepfolds.

There is a right kind of nationalism as well as a wrong, a patriotism which sees one's heritage as a talent not to be thrown away, and there is no stronger force moving the hearts of men in the countries where the younger churches are facing the future. If we of the West were so misguided as to attempt to fasten our whole Western denominational system on these churches against their will, either there would result weak exotic churches, dependent upon the foreigner and ignored by the nation, or, in the

reaction against us, we should see the second possible development—churches fiercely and narrowly national, refusing connection with the churches of the West, and out of communion with the holy catholic church. Already there have been crises when small groups of Christians in China and India have felt more in fellowship with their non-Christian countrymen than with the Christian foreigner. They were wrong, but we can throw no stones, we who in war-time have seen churches opposing each other when they should have stood together, because national feelings were stronger than the sense of a common Christianity. We should see this triumph of the forces of division on a large scale if we attempted to impose Western denominationalism upon the East, and we should have to abandon the hope of one fellowship of believers throughout the world.

The only remaining possibility seems to be that Christians in mission lands should draw together in large bodies whenever possible, with simple constitutions suited to their needs, free to grow in their own way, national in the sense that they embody their religious life in forms suited to their own genius, but in full fellowship with the various branches of the church in the West. That is the course which is being followed in India, in China, in Japan, and in Persia. The younger churches must

settle this grave matter for themselves, without interference, though it may be not without advice, from the older churches. It may be that they will come to decisions which will cause great inconvenience to the older bodies with which they have been linked, and it is even possible that their action may ultimately necessitate a complete reshaping of missionary organization. A more alluring possibility is that the younger churches may find the solution to problems of church reunion which hitherto have baffled Western Christendom. If these churches could teach us how to get together without sacrifice of principle in one all-comprehensive body for the better fulfilment of our Christian witness in the world, that would be a return so generous as to make all the giving to foreign missions seem small in comparison.

The chief difficulty for all of us is to be large enough in the range of our thinking. A new chapter is opening in the story of the Christian church, comparable with the story of those first three centuries when the Roman Empire was conquered, but dealing with operations on an immensely magnified scale. Once Paul prayed that now unto principalities and powers might be made known through the church the manifold wisdom of God. The actual church then consisted of handfuls of folk scattered over ten Roman provinces around the Mediterranean

basin. The church has marvelously expanded since then, and is again expanding rapidly. As we think of the new chapter in its history, have we the vision to see what is at stake? It is not only the failure or success of the missionary enterprise; that in any case will cease as an organized effort when the great churches, old and young, join hands in winning the world. It is more even than the salvation of unborn generations in Eastern lands. It is the greater glory of God, to be made known to worlds visible and invisible through the whole company of the redeemed. As we look at the church spreading throughout the modern world, we repeat with new significance the Apostle's petition that now unto principalities and powers may be made known through the church the manifold wisdom of God.

Talk Six

HOW IT LOOKS TO A VISITOR

I have realized, in conversation with friends who have followed me in these talks, that in one respect I have been unintentionally giving a wrong impression of the life which most missionaries lead. I have talked about general principles and problems, and possibly left someone with the idea that missionaries spend their days coolly and quietly thinking out large problems of missionary statesmanship, one after the other. None of them get the opportunity to do that, least of all the "district" men up-country, on whom rests the major portion of responsibility for the operations of the mission. I used to see them struggling with a bewildering variety of jobs, at a temperature of a hundred in the shade. The most conspicuous feature of their daily programs is its miscellaneous character. It seems to be generally expected that they will take the lead in every project and give the last word of advice on every problem, even when neither project nor problem has any obvious connection with the tasks allotted to them by their missionary societies. My own work was mainly in an institution in a city, and I found it

strenuous enough, but at any rate bells rang at fixed hours for our various occupations, and when I was teaching a class I was as a general rule allowed to do that one thing. But when I stayed with my colleagues in the district, nothing struck me so much as the fact that they had people demanding their help from early morning until late at night, usually without previous notice, and in such a range of affairs as would tax the ingenuity of the most resourceful. To attend to each detail quietly and efficiently in spite of crowding interruptions, to apply sound general principles to each miscellaneous set of circumstances, and above all to make these tasks the vehicle of a spiritual message and while doing them keep near to the hidden well-springs of life—this has always seemed to me a most difficult achievement. It would be only too easy to let life become a tangled mass of secularities, involving vexation and impoverishment of soul.

If you have ever supposed it was easy for missionaries to live a holy and peaceful life, you have not known how the ordinary district missionary has to spend his time. They tell me their best days are those when they get away from headquarters, where the office, the "writer," and the people coughing on the verandah to attract attention are a continual distraction. Out in the villages they can be more the missionary and less the business manager. Many

such days have I enjoyed with them when our college in the town was closed for a holiday.

Let me tell you a little about the last day of that kind which I spent with Brown, who is my nearest neighbor up-country. I found him in khaki shirt and shorts, pulling his tiffin basket out of a dirty railway carriage in which he had been traveling since 5:30 A.M. A waiting bullock cart jolted us at two miles an hour over a track which crossed on the way two deep water courses, and we told each other funny stories to pass the time. You never saw such a quaint collection of humanity—naked infants, untidy women, and rude forefathers of the hamlet—as crowded round us in the low-built mud and thatch hut at which we pulled up. Brown had his suspicions that some pupils in the school had been hastily called back from buffalo herding for the occasion, for the worst of approaching slowly across open country in a bullock cart is that you give time for preparations intended to make an impression. Anyhow, he mopped his brow and settled down to an hour's study of the intellectual progress of fifteen children of all ages. I noticed it was the teacher who worried Brown most, and he had a long talk with him after the small fry had been sent away. Then they took a stone and banged three feet of railway track hanging outside which served as a bell. That slowly brought to join the children the

few adults who were not working out in the fields. There followed strange noises of lyric singing, then prayer and catechization. I had hoped we could then get away and have something to eat, but three people of the village had a lively quarrel going on, which it was necessary for Brown to try to settle, and he had also to check the accounts for the cooperative society. He told me calmly that he often "did" three villages like this in a morning.

Brown had said that his wife was to meet us at the midday meal. It turned out that she had saved time by independently carrying through the same kind of program with a girls' school and a village congregation along another converging route. This was a mass-movement area, and they could not see each village more than once in several months. No, I will not describe the meal of curry and rice, nor the tousled heads peeping at us under the thatch. It was hot, and we had no camp cots, just mats spread on the floor. An evangelist from somewhere within a few miles turned up before the meal was over, and there seemed to be no end to his affairs, for he was in charge of the whole "circle" of villages. Religion did not figure in his report as prominently as you might have expected from a man called an evangelist, for there were pay-sheets, and estimates for building repairs, and papers about some land for

a new school, but apparently these were all in order, though it took the quiet hours of early afternoon for Brown and the evangelist to go through them. Then the evangelist conducted Mrs. Brown to the village to doctor some sick women. That was all the preparation the Browns had for a big afternoon's preaching. There was a Hindu festival at a little town three miles away, with crowding multitudes of every caste and degree, with dust and noise, bargaining and pleasure, all the fun of the fair outside a temple which was doing good business. Two solid hours we men stood in one conspicuous spot, haranguing a compact crowd which now and again became lively, but on the whole was remarkably polite. No air seemed to reach us; perspiration rolled off the speakers, for the human voice is handicapped in competition with a neighboring merry-go-round. I never wanted my tea so badly as during Brown's last address. And all the while his wife had been making friends with groups of women under a shady tree away from the crowd, now and again getting them, I understand, closer to the heart of religion than you would have supposed possible amid that din and publicity.

I left them at the railway station, where we went in different directions. They were going to interview mission agents at station platforms on their

journey, at the end of which they would attend a local committee of the mission, and probably the week-night service in the church.

That, remember, was one of the sort of days which they like best, because they are able to feel real missionaries instead of Jacks-of-all-trades. On the following day they would be immersed again in accounts, reports, interviews, correspondence with government inspectors, supervision of buildings, purchase of foodstuffs for the boarding homes, and a hundred other odd jobs which tumble over one another to make inroads on their time.

In the midst of such daily life as this they must solve big problems of mission policy. And in the press of affairs of that kind they must keep their souls alive and lead other people to Jesus Christ. The Browns cannot have much time for saying their prayers, and meditation is not easy while waiting people peep through the open doorway. But from what I have seen of the Browns, I think God takes special care of their souls because they themselves can give them so little attention.

Yes, the district missionary's life is strenuous, bewildering in demands, and unlike any accepted rule or way of holiness. But it has its rewards, as the Browns well know. I heard the other day how a Eurasian salt inspector who got talking with Brown in the railway compartment, asked his pay, and when

he heard it, lifted his eyebrows in pity and offered to recommend him for a better job in the Salt. I don't wonder. From his point of view he was quite right.

But there are other points of view.

Talk Seven

INTERPRETING BY HEALING

During the recent disturbances in China a friend of mine visited a mission chapel in one of the most troubled areas, and found rows of beds on either side of the chapel filled with wounded soldiers being nursed by the Chinese evangelists, who at intervals preached in the center of the large building. That went on for as long as there was need to help wounded soldiers. The Chinese Christians who carried out the plan had no theories about medical missions. The thing just happened through their right intuition; preaching and healing went together. We can be sure that this made its impression on the rough soldiers occupying the beds. Imagine the feelings of one of them who, after lying wounded for hours on a field twenty miles away, had been brought in an unconscious condition to the city, and who woke up in a comfortable bed, tended by kindly hands. Listening to what went on around him, he soon discovered that these people were Christians, "the running dogs of the imperialists," whom he had been taught to hate and to fight. Their ways were not what he expected, and their talk not easy to

understand. But the things said in the center of the building became much more intelligible in the light of the things done along the sides of it.

Missionary hospitals are not a bait to attract the unwary, but an expression of the spirit of Christ. In face of certain emergency needs the first thing to do is not even to preach; preaching fails to convey its message unless accompanied by healing. Why did Jesus give so much of his time to healing? Apart from the cure of a certain number of individuals, did he achieve by it any remarkable results? He certainly did not do his healing in order to attract crowds; the evidence is that he frequently strove to escape from such crowds. Neither is there any indication that he ever used his healing powers to persuade sick people or their friends to accept teaching which otherwise they would have rejected. His works of mercy were never the sugar coating on a bitter pill of some doctrine disliked. There was no ulterior motive about it. Christ was in intimate and unbroken fellowship with the Heavenly Father. The Kingdom was at hand. When he saw men suffering from disease, a condition which is contrary to the divine will, he could not refrain from calling upon the illimitable divine resources for the fulfillment of the purposes of divine love.

Place any Christian man alongside of the physical suffering in Africa and the East and he will feel the

same. Whether or not by curing the sick he can carry out some far-reaching plan, he has that within him from Christ which will not allow him to do nothing. Cure he must so far as he is able. He is often confronted by situations where words of preaching without helpful acts would be a travesty of his meaning. So if he has any of that medical skill which God has given to our generation for the benefit of mankind, a medical mission comes into being. He cannot make plain the true message of Christ without it.

Can activity of that kind fail to elicit a response? For a time it may seem unable to pierce that heavy suspicion and disbelief in disinterested action which is one of the marks of real paganism, but in the end its meaning becomes clear. Today in most parts of the world, when non-Christians wish to acknowledge the good works wrought by the Christian religion in their land, their first word will be of mission hospitals. Again, imagine how patients must feel after a successful operation has delivered them from some intolerable and long-standing disease. I have seen in a mission hospital a man who never had the experience of sight until the doctor operated on him, and the first human face he ever saw was the doctor's. After he had learned to use his new and unfamiliar faculty and had learned to read, as he wandered slowly around the premises he ob-

served written up over the porch of the whole building the phrase "The Gift of Jesus." The doctor in that hospital had little time for preaching, but this patient understood the most important part of what he would have preached about.

Preaching and healing go well together. There are those in the home lands who look back with regret to days long ago, before there were any public hospitals, when the church did the doctoring for the parish and was known as the healer of men. If health is an integral part of the fulness of life which the gospel brings, it is right and necessary that the Christian church should be known as the promoter of health of body as well as of mind. In lands where humanity is scourged by many diseases and there is little competent help, it would be a positive misrepresentation if those who proclaim the Christian message turned a blind eye to the physical suffering all round them.

Here again, as in the matter of education, there is no desire to relieve governments of their responsibility for the health of the populations committed to their care. Unfortunately the mass of unrelieved human suffering is too great for there to be much fear of overlapping. In India, for example, the government has devoted more attention than formerly to sanitation and medical relief, but budgets must be balanced, and the ministers responsible for

public health in the provinces find themselves so tied by financial shortage that they cannot meet a tithe of the real need of their areas. It is difficult for residents of America or England to form any real conception of the mass of preventable pain and illness which ought to be dealt with. Sir W. J. Wanless, than whom America has sent no more distinguished surgeon for the relief of suffering in India, considers that it would be a conservative estimate to say that of the more than seven hundred thousand villages of India, in which live approximately ninety per cent of the population, there is not more than one educated physician to every fifty thousand of the population. In America there is one to every seven hundred, and in Britain one to every twelve hundred. Let your sympathies reflect upon what lies behind the bald official statement that in a recent year the government of India assisted in the financing of forty-seven different inquiries in the field of medical research, including investigations into various aspects of malaria, plague, cholera, kala-azar, leprosy, nutritional disease, tuberculosis, dysentery, diarrhœa and other intestinal disorders, skin diseases, relapsing fever, dengue and sand-fly fever and diabetes. We in India every day see those diseases sapping the lives of one or another of our friends. We have known them to slay suddenly in a night someone about whom we cared. Conversa-

tion with friends from China and Africa reveals similar experiences. This sick condition of a vast host of God's children is contrary to his will. It is when most under the influence of Jesus that we find it impossible to do nothing while men and women needlessly suffer and die. The same compulsion which forced Jesus (sometimes it would seem against his own will) into working the works of God upon his sick children, is upon the Christian mission among every disease-stricken population—to accompany the proclamation of Jesus Christ with the gift of healing and health in his name. The sight of the needy crowds used to stir in him the feeling of compassion, and he healed as well as taught them. The crowds have only grown bigger with the opening up of the world. Christ's living spirit in his followers inspires the same feelings and similar acts.

In China, owing to the government's doing so little, medical missions have had to do more than in India, and in a few places the generous support of wealthy individuals from Britain and America has provided magnificent equipment. Henry Lester, a British resident in Shanghai, left a million taels for the endowment of one hospital towards which the missionary society which founded it contributes only the salary of one doctor out of a large staff, foreign and Chinese, while the management rests with a local committee. More interesting to Amer-

ica is the fact that the Rockefeller Foundation decided that one way in which it could use its large funds for the benefit of humanity was by establishing a first-class medical college in China for the training of Chinese physicians, doctors and nurses. An investigating commission found it best to build upon the existing foundations of the Peking Union Medical College, with the consent of the missionary societies which hitherto had carried it on and which were given a strong representation on the Board of Trustees. As a result one of the best equipped medical schools in the world has been set up; the foreign professors and doctors are being increasingly replaced by well-trained Chinese; and year by year a steady stream of Chinese doctors and nurses, trained under Christian influence, has gone out into medical schools and hospitals throughout China.

On no subject more than this of medical missions is it necessary to think in terms of individual men and women, rather than of statistics, and to visualize their circumstances and enter into their feelings. There is the case of the man gored by a buffalo in a village in the Indian jungle, clumsily bandaged by his fellow-coolies, and then carried for many miles in a jolting springless bullock-cart to the gate of a whitewashed mission building. What does it mean to him when the mission doctor looks into that cart, knows just what to do, quietly and quickly does it,

and his life is saved? Those many deformities of hand or foot, ghastly tumors, poisoned feet, mishandled midwifery cases, burns and fractures, what do they spell in experience for the sufferers—what does it mean to have them cured? I have here a list of the operations performed last year in the central hospital and branches of one great medical mission station in India, seventeen hundred and fifty-four major and seven thousand two hundred and sixty-eight minor operations. I have visited that hospital, talked with the crowd in the out-patients' ward, seen the beds where operation cases sometimes wait for weeks because the doctors are working to the limit of human endurance, performing more major operations in a week than they would do in a year in Britain. And I know that the significance of those figures in terms of human life and its values are beyond my power to grasp, and can only thank God that the Christian religion has set that hospital where it is.

Doctors if they had leisure could draw upon the stories told them through tense lips, amid spasms of pain, and could write of sides of village life not commonly known; but more urgent needs claim them. When they work in cities, the bare records of cases treated throw much light upon the effects of city life on simple people who have drifted to it from the villages. The Lester Chinese hospital in Shang-

hai treated in a year eight hundred accident cases from falls from scaffolding or from building operations. Its two thousand cases of accidents from vehicles indicate what happens when the slow-moving villager gets into the stream of city traffic. Its four hundred cases of accidents through machinery in mills and factories suggest the price being paid for the industrialization of the East. But most of all, over a thousand cases of attempted suicide proclaim that life as now lived is of little use to a good many Chinese.

To those who hold to a Christian philosophy of history there is a singular appeal in the fact, not generally noticed, that precisely during the period beginning about the middle of last century, when the closed world was opened up and made accessible in nearly every part, those great discoveries were made in medical and surgical science which have equipped the church for the physical healing of the nations. God showed us the crowds and at the same time gave us the means to heal their sicknesses.

In one instance, that of the cure of leprosy, modern science has enabled the missionary doctor to follow in his Master's steps with peculiar literalness. For several decades Christian compassion has provided refuge for some of the multitude of sufferers from this most repellent of diseases, but within the last ten years medical research has been

able to develop compounds of chaulmoogra oil to be applied in the treatment, and to prove that early cases can be arrested without the patients' ever entering the infective stage and passing on the disease to others. You can easily realize the difference this has made in the atmosphere of such asylums as those of the Mission to Lepers, whither until lately patients came after saying farewell to the outer world, to go through the disease's ghastly stages till death gave relief. Now, every year mission doctors are sending a few lepers back to their homes and daily tasks in freedom among their fellow-men. And a greater possibility still is opened up, that of some day ridding the world of leprosy altogether. The difficulties are colossal, the task one for generations or it may be for centuries, but it is no longer impossible. "I will, be thou clean." If some day that can be said to the world's last leper, it will be because medical research has been inspired, and its results made use of, by the spirit of the same Lord who stretched out his hand and wrought the first leprosy cure as one of the works of God.

But while there is all this talk of healing, do not suppose that missionaries forget the old adage that prevention is better than cure, or that missionary doctors are out of touch with the emphasis recently laid in the West upon preventive medicine. Facing a vast amount of actual present suffering, they must

needs cure as much of it as they can, but no one can be more anxious than they are to spread the knowledge of sanitary practice which will in future prevent the recurrence of such suffering. A woman doctor writes after her experience of dispensary work in India:

Have you ever paused to reflect on the disheartening futility of much of such work? I have, and the iron entered into my soul—the same babies coming twice a year with sore eyes; the same children with a yearly crop of boils; the same diarrhœa from faulty feeding; and so on, *ad nauseam.* No time to educate the mothers; no time to go to the homes; no time to rouse the public. Then the bigger things —the girls with consumption; the women with hopeless gonorrhœal infections; the children with huge spleens; the boys with one eye gone through trachoma. I find such work profoundly depressing when one reflects on the "might-have-beens" and that is why I should like to see some at least of the labor given to such dispensaries spent in preventive health work.[1]

Her feeling is shared by many, and not by doctors alone. Women missionaries in particular are taking no small share in the promotion of infant welfare centers, of the institution of health weeks, of the medical inspection of school children, of systematic ante-natal work, of the training of indigenous mid-

[1] "Preventive Work in Mission Hospitals," by Ruth Young, *National Council Review*, May 1927.

wives, and most of all in the general campaign of education, enlightenment, and persuasion.

"Why are you all in such a hurry to go to heaven?" asked the woman missionary of a grandmother who was nursing a grandson with cholera, four days after a daughter-in-law had died with it, and who seemed to be still unheeding the missionary's advice.

"Yes, yes, we'll boil the water," came the answer this time.

The missionary moved on to the village policeman's courtyard for more plain talk.

"Why do you eat filth? Don't you know that the flies that swarm on those heaps all around come straight from them to your verandahs and cookrooms and leave grains of dirt in your food? And then you eat it."

The villagers began to make the place a little cleaner. When smallpox came and the same village treated it as "the grace of the mother" to be patiently accepted, there was more straight talk, resulting in the visit of a vaccinator, when, however, many women hid in their houses. They will learn, slowly, and next time smallpox will not take such heavy toll of human life.

This kind of work done on a large scale may achieve much for the future health of the country, and the wise missionary can cooperate in such tasks

with all people of goodwill in every religion. One plan which Dr. Muir has found to work well in connection with leprosy and which promises to be of value in relation to all diseases, is that of the "propaganda-treatment-survey center." A center is chosen in a rural area, villages in the neighborhood are visited, and the people are questioned concerning prevailing disease. Four-inch-to-the-mile survey maps are obtained, and a large register, and on these the results of the investigations are noted down as information is obtained. A clinic is opened and held one or two days each week, the rest of the time being spent in following the patients to their villages and studying health conditions on the spot. Lantern lectures are held in the villages at night, and pictures and charts are used for health propaganda during the day. Gradually the circumference of the survey extends until the distances from the chosen center become too great. Then a fresh center is opened up.

One of the big problems with which medical missions are wrestling in these days is that which I have already spoken of in an earlier talk on the church, the problem of changing the effort into something indigenous. Will native churches ever be able to take over responsibility for large and expensive institutions like hospitals, with their X-ray apparatus and all other technical equipment, requiring for their

management alike organizing ability and financial resources? In some cases, yes. Paradoxical as it may seem, in some circumstances a hospital which is well equipped and technically efficient can become self-supporting, and in the cases of India and of China there are already a few hospitals with no Western staff which have demonstrated indigenous ability in management. This will hardly apply for hospitals set in village areas amidst much poverty, where patients cannot pay such fees as will support the institution and its staff, and after all, those are the places of greatest need. We do not in the West expect hospitals amid such surroundings to achieve self-support. It may be that in future, when the foreigner has been removed, more help than now can be received from local boards; some hospitals may be supported by several church bodies joining together; some may have to be handed over to the state. Consequently it is not now so useful for missions to increase the number of their hospitals as to make the present number efficient, and to initiate simpler medical and health activities which the indigenous church will be able to continue. The issue is of great moment for the future of the Christian church. If it has been a mistake for the church in the West to leave the task of healing entirely to secular agency, it will be a greater mistake on the part of the church in the East. If within the next

generation the native churches do not take over some share or the whole of the medical missions initiated in their country by the West, they will permanently lose their chance of interpreting Christ to their countrymen through the ministry of healing.

Finally, I cannot leave unmentioned the strange and disturbing fact that for a few years past the missionary societies have been very short of medical recruits, and in some places there is less healing being done today than twenty years ago, not because of increased costs or post-war economic difficulties, but for lack of medical men and women. Surely the modern young medics have only to realize what is going on for them to change this state of affairs. True, medical missions do not pay; the doctor will be far better off if he or she stays at home. Nor, save in rare cases, do they bring name and fame. We might set on the other side of the account the fact that stay-at-home doctors will not get one-tenth of the surgical experience which a mission hospital would give, but we will not place the stress of the argument there. The thing that matters is that these great African and Eastern populations are not getting that help to the understanding of Jesus which Christian healing activity can render. Only at great cost can the help be given, and young doctors have only one life to risk; but medical science has never had its demands fail of response through fear of danger,

and the enterprise of Christian healing must not falter through fear of poverty and obscurity. There are few more exacting, few braver ways of living out life than the way of the missionary doctor. The rewards are of the tenuous sort which most people cannot see, but to discerning eyes they are rich indeed, and cannot fade or fail. I know a man who is just retiring after thirty-eight years of healing in one tropical district. I suppose, when one stops to think of such unimportant things, one must admit that he has not money enough to buy a house to retire in, while college classmates of his have ample means; that outside missionary circles he is unknown, though classmates with less ability have distinguished reputations; that he looks tired, and has to make pathetic efforts to feel entirely at home in his own country, which is not yet quite the environment that fits him.

But I know also that several thousand miles away you may travel through hundreds of villages and need no better friendly introduction than the mention of his name, whereas the name of someone whom you consider world-famous would mean nothing. Scattered over those wide and sunny spaces are scores who quite simply and literally owe him their lives, and hundreds who owe him the sight of their eyes. That bare and simple hospital which he put together at ridiculously low cost and equipped with

infinite ingenuity out of the gifts of friends, has been the scene of the most poignant episodes in the family life of thousands—the place where the eldest son was born, where the father died, where the mother was saved just when it seemed life had flitted. And in every one of those episodes a leading part has been played by this quiet man whom you would pass in the street at home without a glance. A whole population out there is missing him. He has the reward of love and gratitude from men and women of another race, and the reward of the sense of duty done in health and in sickness, in joy and often in great loneliness. But his greatest reward is in the knowledge that the labor of those thirty-eight years has been an explanatory comment on the gospel text, and a whole district understands the meaning of Jesus Christ a little more clearly because he spent his working life there. Was it not worth while?

Talk Eight

NEW LIFE IN THE VILLAGE

It would be interesting to know how many supporters of the missionary enterprise live in towns and how many in villages. Probably an immense majority live in towns. We town-bred folk, with our hurry, our crowds and our distractions, know that in subtle ways difficult to describe life for us is different—neither easier nor harder when all is weighed up, but just different—from life lived in the villages. And because town life seems more progressive, being open to many avenues of influence which are closed to a village, we have almost unconsciously thought of the evangelization of the world as something to be carried on primarily through towns: once occupy the main cities, as St. Paul did in the provinces where he labored, and influence will radiate thence into all surrounding rural places.

But when you think of the world as a whole, that plan will not suffice. Two-thirds of the population of the world, about a thousand millions of people, are living in villages, many of them too remote from towns to be very accessible to their influence. By all means let us use whatever foci of influence the towns

afford, but the main problem of world evangelization is a village problem. Until we have adjusted our minds to this main fact, we have no realistic estimate of the situation.

Take a long camping journey away from the railway in either China or India, and you are left with a feeling that no one could ever count all these hamlets or find his way about these illimitable plains, with their groups of huts so closely resembling each other. Within a week, if in India, you are quite ready to believe the official reckoning of over seven hundred thousand villages, with an average population of three hundred and sixty. But what a gallery of pictures they present, with the sun shining through a singularly translucent atmosphere, bringing out a glory of color seldom seen in the Western hemisphere. When the Indian art which has lately been reborn turns more of its attention to the daily scenes of the village, it will never lack material, whether in study of the human form, less unnaturally disguised than in the West, or in views of field and river, mountain and sky. You soon feel the quiet charm of those palmyra and mango groves, half concealing a few thatched roofs, not far away from the broad, smooth sheet of water which is the village tank, beneath the bank of which lie the emerald rice-fields which it irrigates. You never knew the complete wonder of a tree until from out of the

blaze of the sun you entered the shade of a spreading banyan, and could understand the common Indian simile for the divine protection, "like the shade of the banyan." The moonlight at times is radiant enough to show even the colors of things, wonderfully etherealized, and to turn the still fronds of palms into things of shining steel.

There are tragic scenes too. When the monsoon has failed, a pitiless sun widens the deep fissures of the bare scarred earth, and there is no work for many miles around. At long last comes a black sky, the smell of far-away rain on the thick white dust, then a splashing downpour as if in truth the firmament above were cleft, and all the piled-up waters were falling through together. In every village there are the creaking *picotahs* raising water, the screaming oil-seed crushers moved by blindfolded oxen treading in endless circles, the call of crow and kite and rose-ringed parrakeet. But the whole interest centers in those patient village folk, whose life is always changing, yet ever the same as that of their forefathers a thousand years ago, for is not existence one, and are not the separate joys and sorrows of seeming individuals but a shadow show?

It is on the human side that village life in the East too often proves to be devoid of charm. That many village people display fortitude, calm, pleasure in simple joys, with a dignified attitude to life and

death, is obviously true. In some hamlets the life is almost that of an enlarged family. But all too commonly the dwellers in this picturesque seclusion are the victims of poverty, ignorance, disease, and the manifold evils which breed in multitudes wherever there is stagnation of mind. I stood once at evening on the outskirts of such a hamlet in India, in a time of water scarcity, watching the pool which needs must give drink to the inhabitants, for the wells had dried up. At one end of the pool a man was washing a cloth, at the other a woman was filling her water pot to cook for the evening meal, while in the middle a large snake entered the water and swam away. That stagnant pool, which the people were forced to use and yet which threatened them with disease, was not an unfitting symbol of the intellectual and moral resources of the village which it supplied.

A comprehensive study of village conditions in India has lately been made by a Royal Commission on Agriculture presided over by Lord Linlithgow. No man with ordinary human sympathies could read that report without feeling profoundly sorry for the ordinary cultivator of the soil, his problems are so many and so colossal. Progressive fragmentation of holdings has left him with a piece of land too small to yield a living. There are one hundred and twelve millions of him more than there were fifty

years ago, trying to live on almost the same area of cultivable land. He, his cattle, and his land alike suffer from malnutrition; all three must be better fed before there can be improvement. He is short of firewood and so burns cakes of the cow-dung which ought to be manuring his soil. He is heavily in debt, and the failure of a single monsoon both adds to the hopelessness of repaying his creditors, and leaves him literally on the verge of starvation. Malaria and hookworm weaken him perpetually; smallpox and cholera devastate his home at certain seasons. How can he buy iron ploughs and adopt scientific methods of intensive cultivation?

Not the least interesting feature of that Commission's report is the emphatic statement that there are limits to what can be done for the villager in India by improving his material condition without implanting in him the will to better living, which again turns on belief in its possibility.

The Chinese farmer is free from some of the handicaps that affect the Indian, and no Westerner, given the conditions under which he labors, could manage the soil as economically as he does; but the Chinese suffers even worse than the Indian from the results of over-population. There are villages in the rice lands of Chekiang where the density ranges from twenty-two hundred and seventy to sixty-eight hundred and sixty persons per square mile of culti-

vated lands. In China as in India, the sub-division of patrimonies among the sons has proceeded until many villagers are dependent upon individual holdings so small that they cannot possibly yield sufficient food for a family.

Alike in India and in China, recent careful studies of the possible income from small holdings, and of the minimum cost of providing the food values necessary to the support of a family, show that vast numbers of villagers simply cannot have enough food to maintain them in health. Millions of Indians would be better fed if they committed a crime and had the benefit of the dietary worked out by prison authorities. It is different in other countries, such as Central Africa, where a very little tilling of the communal soil enables the villager to satisfy his crude and simple needs. But even there new forces are playing on the old tribal life, and the ancient simplicities are doomed. There is a hut-tax to pay, outside demands to be met, and even the African kraal cannot be unaffected. Bereft of all its old sanctions, is village life to dissolve into nothing, leaving the savage infinitely more naked of protection than before, or can a Christian leaven enable it to live without fear amid the strangeness of these new times?

Let us go back to the beginning. The world in which it is our business to propagate the religion of

Jesus Christ is prevailingly not an urban but a rural world. Important as it is to bring the spirit of Jesus to bear upon factories and legislatures in the places where leaders address great human throngs, the problem of problems is that of bringing the same spirit into the whole life of vast numbers of secluded hamlets in every land.

In what ways may we expect that the Christian religion will impinge upon little village communities, and what changes may we set out to accomplish? There are many ways which are desired by the missionary and the administrator alike, but as Christians we have our own special hope and plan of action. We hold that the most powerful uplifting influence will be that of a group in every village community, of men and women who have seen in Jesus what life was meant to be and are receiving from his spirit the power to achieve life of that kind. Out of this group we are certain there will proceed an influence which will bring enrichment and quickening into every part of the village. We can do nothing so fundamental or so infallibly productive of permanent good as to plant in the villages a living Christian church. So the first task is that of evangelizing rural areas, and building up the Christian church in ways suited to village conditions.

"In ways suited to village conditions" is more easily said than carried out. Theoretically, every

village congregation no doubt should be self-supporting from the start, and should erect its own building. Substantial bricks provided by foreign funds will not build the church of Christ in rural India so well as mud walls set up by the people's own hands. But if a teacher is to be provided for each hamlet, or even each group of hamlets, how can he be supported by people who have not themselves enough to eat? Church building and economic uplift prove to be different sides of the same task. Meanwhile missions are experimenting with methods of training village elders, through the help of summer schools, to lead a village group without any full-time workers. Unless some of these experiments succeed, there is a rigid limit set to the expansion of mass movements in the villages of India by the financial capacity of the churches which support missions.

In some ways church life has already taken on rural forms intensely interesting to the visitor from the town. The weekly offering is not of money but of grain, of which the housewife sets apart a handful in a special earthen pot each time she cooks the family meal. The singing is of "lyrics," with Indian tunes easily memorized. In many villages the sermon is a kind of Sunday school lesson suited to adults, and a very practical piece of religious education. In some places where most of the Christians

cannot read, there is a daily gathering for the reading aloud of the scriptures. The Christian religion has proved itself capable of being quite as much at home in an Indian hamlet as in an American city. It is at present hindered from demonstrating its full power by the fact that in most places only the outcastes have given it right-of-way. Only when there is a turning to Christ in considerable numbers of the men and women of the middle castes which form the backbone of the population, shall we see plainly what Christianity can do for village communities. Religion plays so prominent a part in the cultivator's life that great things may be expected when fatalism gives way before trust in a Heavenly Father, and when ideas which have hitherto been an economic handicap give place to the encouragement and stimulus afforded by fellowship with Christ. Evangelization is the foundation of all rural uplift.

But the structure built upon that foundation will include within itself many things which are desired by all men of good-will. The social reformer and the wise administrator are striving for the same results that the missionary looks to see growing out of the seed which he planted. This is preeminently an enterprise in which missions and governments can make common cause, as is being very fruitfully done in various African colonies. Listen to these words of exhortation:

"What is needed is a well-thought-out plan of campaign, and then a simultaneous advance and attack all along the line, every man in it going over the top with one single thought in his mind—to do his utmost to achieve the objective before him. No helper in this campaign must be turned aside from this purpose or diverted from it for a single moment by any consideration of politics or self, or he at once becomes a weak link which may wreck the whole."

The preacher is not a missionary but the Director of Agriculture to the Madras Government, addressing a conference on rural reconstruction, and his address is reported in a missionary magazine. Notice too the phrase, "all along the line," which sums up his main contention, that the village problem is to be attacked not in one aspect or another but in all aspects. You cannot tackle the villager's indebtedness in this decade, leaving the improvement of his agricultural methods for the next; they must be dealt with together. Social customs; health, sanitation and water-supply; roads and communications; cooperative marketing; development of a community sense; adding interest to village life—attention to each of these things singly, in detachment, will be ineffective. And nothing can be done for the villager in any of them which does not help him to help himself, for he himself is the ultimate problem.

This means that everything centers in discovering

the best program of education, both for children and for adults. As to children, the old style of village school has failed to achieve even the literacy which was its prime objective, nor has it had any appreciable effect upon life in the village. But there has already been sufficient experimentation to show us the right line of advance. It is quite possible to teach children to read in a few months. Moreover, subjects taught can all be made to have an obvious bearing upon what goes on outside the school, so that even the dullest pupil may apply outside what he has learned in class. It is not a question of making education merely vocational, or of pretending to teach little boys agriculture with which they should not be concerned in tender years. It is that nature is all around in the village, less interfered with and repressed than in the town, and nature study is a right and proper theme on which to draw out young capacities. All other subjects can center around it, and it will make its own contribution to agriculture in good time.

A gifted teacher will soon become enough of a leader and guide to the village at large to find ways of educating the parents of his children. In his school there will be attractive talks on the causes of malaria, the reduction of debt by cooperative societies, or the virtues of a new cotton seed. Clubs may be started for subsidiary industries, for there are many people unemployed half of the time.

There will be originated a movement for cleaning up the unsavory surroundings of the hamlet. The school garden will lead a few people to discover for themselves the joy of growing a few flowers of their own—most Indian villages have no flowers.

But to find men with this divine teaching gift, to give them the right type of training, and to place them in sufficient numbers to impress a countryside is a colossal task, requiring a combination of all the progressive forces which any country can command; and no one need suppose that an easy, patent solution has been found to the problem of village education. Many good things are being done here and there, but there is an immense field unoccupied. In the Telugu country good propaganda work is done with attractive large-print leaflets for the semi-literate, those adults who in large numbers passed through a school once but have half forgotten what they learned. They can recover the faculty they were losing, and at the same time can learn from these leaflets how to cure sore eyes or avoid cholera, as well as the dangers of drink and dirt. In the Gurgaon district of the Punjab many cheerful activities are initiated by "guides," men from villages who have been given a little practical training in sanitation, elementary medicine, cooperation, agricultural method, and a few simple home industries, and who have then been posted to a group of villages. The inspirer of the

movement in this case was not a missionary but a government officer with the missionary spirit.

The weakest side of such efforts is that which concerns the women, who are frequently forgotten in programs of rural betterment, yet nothing effective can be done without them. It is here that missions fill a special place, for women missionaries make the girls and women of the villages their special care, and frequently display a far more practical sense than their men colleagues of the immediate steps to be taken in a given situation. Some of the most promising efforts to make education a true preparation for village life are being made in boarding schools, where girls live in "family" groups, till the soil as well as read books, and imbibe the sense of a vocation to minister to the needs not only of the man they will marry, but of the village community in which they will have their home.

In fact there is an impressive variety of activity already in operation, for which we may well rejoice. Yet this should not make us forget that in most villages of the East such doings as these have never been dreamed of, much less started. The need and the scope are immeasurable.

Is there any fear lest in the multiplying of these operations missionaries may lose sight of their primary purpose and forget to preach the simple gospel, or to pray? There is always that danger in a busy

life, and it is one to be overcome by hourly dependence upon God for the performance of every kind of task. There would be even greater spiritual danger to anyone who could contemplate the poverty and need, even the mere dulness and stagnation, of life in some rural areas, without doing anything save preaching to remove the causes of poverty. We cast our minds back a little more than a hundred years to the work of Pastor Oberlin in the Ban de la Roche. He had found it barren, brutal, brigand-haunted; its people illiterate, superstitious, dirty and hungry. He had built roads and bridges, developed the cultivation of potatoes, taught the inhabitants to plant trees, provided agricultural implements, arranged cattle shows, carried on mass education in natural sciences, geography, botany and the like, all in conjunction with pastoral duties in the church. After many years honors came unsought from beyond the little valley which he had made to blossom like the rose—the gold medal of the Royal Agricultural Society of France, and the Legion of Honor from his sovereign. But it is not for these things that we turn back to the record of his life. This busy man was a saint in fellowship with God, a man of continual prayer, and everyone knew it, however much he might talk about potatoes or bridges. The leaven of his life spread through the people in that valley. This was written of them during his later years:

"The inhabitants of all the villages appear to be moved by some silent and spontaneous motive and power. They assemble themselves together in the evenings, when, after reading some verses from the Bible, they all kneel and join together in imploring the blessing of God and the gift of the Holy Spirit for their own village, and then for all the villages, and for every soul in them, as well as upon every means adopted for spreading the knowledge of Christ and for bringing the people nearer to God. At the end of these meetings they generally make a collection, which is reserved till the time comes for transmitting it to any of those missionary or other societies whose reports show they are most in need."

Could there be a better picture of the kind of thing for which we hope, as we enter in Christ's name many a rural area which now is like the Ban de la Roche before Oberlin's time? If the vision is to be made actual, it can only be by lives as busy and practical as Oberlin's, often by an adoption of his very plans. But vital to the whole enterprise is his spirit of consecration, his concern for the spiritual and eternal, and his incessant drawing upon the strength which is in God.

Talk Nine

INDUSTRIALIZING THE EAST

(John Smith Addresses a Rotary Club)

I am not going to suggest that any of us here wants to interfere with either primitive or Eastern forms of civilization. But I do suggest that most of you are interfering with them every day of your life, and you cannot help it. This is obviously true if you deal in cocoa or rubber or some similar product of other people's labor which would never be produced in present quantities and under present conditions if it were not for the demand made by your business. It is obviously true also if you supply an article for which you must have world markets to places where the small dealer of another race, who was previously supplying something similar, must now adjust himself to the fact that you have entered into competition. But it is probably just as true in cases where it is less obvious, for recent history, especially since the war, has demonstrated the economic solidarity of the human race, by which any large change in the supply of commodities and services in one part of the world involves repercussions in other places, sometimes places which one would least expect

to be affected. You could easily offer a hundred instances of that increasingly manifest economic solidarity.

My point just now is merely that with the best will in the world to leave other nations alone, in these days you cannot do it.

There are child races in the islands of the Pacific which are simply fading out of existence because the white man's commerce took him to their islands, and they could not survive the changes which automatically followed. There are natives of Central Africa, far from their ancestral villages, detached from the tribal control of ages, digging out of mines the minerals you require, living in compounds away from their wives; at first bewildered by, then all too easily accommodating themselves to, a new and unwholesome environment. There is overcrowding in miserable hovels and old boats on the fringes of Shanghai, with a break-up of the Chinese family system and a loosening of the old moral standards, all because of the expansion of our commerce. We Westerners rubbed the lamp of large-scale industry because we had to earn a livelihood, and the genie who appeared has spread himself over the whole earth. The ancient civilizations of China and India are feeling his touch as much as the primitive tribes, and with more far-reaching consequences.

A world process of industrialization is well under

way, and the worst that could happen would be that we who set it in motion should shut our eyes to it. In our own countries we have passed through this process, rightly using for it the term industrial revolution, and we now see clearly that half the troubles of big-scale production could have been avoided if its inevitable consequences had been foreseen and prepared for. Not a few Christian business men are making it their chief aim to retrieve the mistakes of the old blind drift, and to bring the Christian spirit to bear on the complicated economic situation to which it has led. But no longer can that be done within the bounds of our own peoples, for the situation is worldwide. Are we in time to share with those other countries such lessons as by this time we have learned in our own lands, having paid for them the price of extensive and unnecessary human misery? Few questions are more urgent in this generation.

We are in time only if we wake up now. Large-scale industry has not yet absorbed more than a small proportion of the great agricultural populations of China and India. Its importance there is not so much in its present proportions as in the fact that it has come to stay, must inevitably expand, and might well under certain conditions expand very rapidly. It is estimated that there are in Shanghai 275,000 to 290,000 workers in modern plants. It it doubtful whether those connected with large-scale

industry throughout China, together with their families, number more than 4,000,000, or one per cent of the population.[1] India started earlier and is considered one of the eight largest industrial countries in the world, yet even in India the number of people employed in factories is less than 1,500,000, and at present the annual rate of increase is not nearly equal to the annual surplus population of the rural areas. Ninety per cent of the people of India still live in villages, whereas the factories are in the towns.

We are still in time, but we must try to understand the situation now if we hope to do any good. One of the first things to realize, and to admit to the world, is that we have as yet made no great success of the application of the Christian ethic to industrial problems at home; therefore we must speak in humility, not desiring the East to follow the way we have followed, but suggesting ways by which it may avoid some of our own worst mistakes. In India I get very weary of the stock phrase, Western materialism, which on the lips of many Indians is a mere parrot cry, tending to produce an unreal and unfair picture of Western life in Indian minds. Nevertheless it is salutary for me to admit that there are certain aspects of our civilization which I cannot defend, which are glaringly apparent to intelligent

[1] See *Farm and Factory in China*, J. B. Tayler, page 52.

Indians, and which they rightly and naturally wish to keep away from their country. I must not be too surprised if some of them, in their dislike of those aspects, offer a fanatical and, in my view, unwise opposition alike to industrial development and to Western culture, since they regard these as two sides of the same phenomenon.

There is no truer friend of the best things Westerners live for than the poet Rabindranath Tagore. I have visited his school at Bolpur amid the villages, where life is simple, there is no competition, and the sun sets in the spacious calm of field and grove. A few hours to the south lies Calcutta, with the rows of factory chimneys along the Hooghly, and the unclean slums which seem at present to be an inevitable by-product of industry in India. I do not wonder that, looking southward, Tagore thinks of our spreading industrialism as some villager on the slopes of Etna thinks of a lava stream creeping slowly towards his home. And if he, the stalwart opponent of a too narrow nationalism, has such feelings, what must be those of Mr. Gandhi, with cruder inherited traditions and less than the poet's intellectual range? To Gandhi Western machine-made civilization is a disease against whose virus he must inoculate his country by means of the spinning wheel.

We need be neither surprised nor angry that such is the working of some great minds. All the same

we are convinced, as we face the modern world, that large-scale industry must go on, and that the right line of policy is to redeem it from its evils. In that attitude we agree with the majority of those educated Easterners who have had practical experience of affairs. It was an Indian, Sir Atul Chatterjee, who as president of the International Labor Conference at Geneva in 1927 said, "The miseries, privations, and injustices attendant on unregulated industrialism constitute a grave menace to the culture and the philosophy which are the proud heritage of Asiatic races. Our ancient traditions and civilizations must be preserved, but they require to be adjusted to the new environment which industrialism inevitably produces."

Now what have we missionaries to do with these great matters? Life would be simpler if we could leave them to be dealt with by other people, for we have too many tasks on our hands already. The government of India is alive to the need for progressive labor legislation. It has carried out the invitation of the Washington Convention to prohibit child labor below the age of twelve, and to fix a sixty-hour maximum working week. There is a small staff of factory inspectors, which will be increased as opportunity offers. But no one knows better than the government and the inspectors how little their efforts can avail even in finding out the

facts, much less in applying remedies, without the backing of public opinion, which at present is extremely feeble. It seems to be, with a few exceptions, chiefly Christian people who care enough about these things to find out the facts and stir up those who have the power to change them. In the long run the conscience of countless individuals, and public opinion working through governments, legislatures, and labor and capitalist groups, must put these matters right. But at this stage there seems to be a special function for us to fulfil, one which we may not shirk because it is difficult. Convinced as we are that the gospel is for social as well as for individual regeneration, we know it is to be as necessary to take it into modern industrialism as into Borneo. Regions of life as much as regions of the map have to be evangelized. I have seen a great college near Calcutta which represents more than a century of splendid effort to evangelize India through education. That college is so hemmed in by a modern factory that certain of its classes are disturbed by the noise of the machinery next door. The college was founded to evangelize the people of the country, but when thousands of them are shut up all day in the factories which surround it, how can it fulfil its purpose if it takes no interest in their life across the dividing wall? That is typical of the whole position. We missionaries are more in

contact than other foreigners with Eastern life, see a little sooner than others how it is affected, and through the very closeness of our contact are moved to care more than those at a distance can care about people who suffer from industrial injustice. Our first business is to tell what we know. That usually leads to seeking to know more, for accurate information is not too easily obtained, yet without it more harm than good can be done. Where there are missionaries trained in economics, practical experiments on a small scale can be carried out, and these may lead to widespread imitation, for there are numbers of people sincerely anxious to be shown a better way.

But before suggesting any program for missions in relation to industrialism, I ought to tell you a few of the things which are being done already, taking China and India as the most important examples.

In China the Christian universities have appointed professors of economics, who in addition to their teaching work have carried out such social and economic surveys as were possible, and thereby called public attention to the new problems.[1] As long ago as 1922 the National Christian Conference expressed its concern about industrial conditions, and subsequently a committee of the National Christian Council worked out a united policy which led to activity, especially in and around Shanghai, embrac-

[1] See, for example, *Farm and Factory in China*, J. B. Tayler.

ing industrial medical work, group study of the cost of living, and the establishment of a model village. What is of particular interest is that projects initiated by Christian groups have sometimes been carried on by public bodies representing wider constituencies with more resources. It was the Shanghai Municipal Council which brought into existence a Child Labor Commission, but this had previously been prepared for by an active Christian group. It secured from England the services of Dame Anderson, who for many years had been his majesty's chief woman inspector of factories, and who was at the same time investigator for the National Christian Council of China, member of the Child Labor Commission of Shanghai, and member of the British Government's Indemnity Committee. Her report, with statistical data critically estimated, is at least as interesting to the International Labor Office as to Christian missions.

Chinese Christians have been readily interested in the application of Christian principles to industry, and in 1927, on the subject of the Christianizing of economic relations, a ten days' national conference was held, which published findings both on the general regulation of industry and on the special matters to which Christian individuals and institutions should give attention. The recommendations were as follows:

(a) To obtain trained workers for service among industrial workers, especially for cooperating with the labor movement.

(b) To negotiate—through combined efforts of the National Christian Council and the National Committees of the Y.M.C.A. and Y.W.C.A.—with educational institutions to provide courses in labor problems for training such special workers.

(c) To promote a vigorous program of workers' education, including education in social thinking, and, working toward a modification of the apprenticeship system, to encourage technical education.

(d) To encourage special study by pastors and preachers of the problems of labor, and further, to encourage them to obtain actual experience of the workers' life.

(e) To join in the patriotic movements for freedom and justice to the workers, to secure economic freedom for China, and to bring to an end all forms of economic exploitation.

(f) To promote efforts toward obtaining industrial legislation.

(g) To encourage employers to improve conditions of work, and to provide facilities for recreation, education and insurance.

(h) To take steps, through the National Christian Council, toward making possible statistical inquiry into the cost of living in various parts of China.

(i) To hold Christians scrupulously to the above standards in employing labor and in making contracts.

Passing to India, we find in Christian circles the same emphasis on ascertaining the facts through investigation by economic experts who know what questions to ask and how to evaluate the answers given. Through the efforts of the National Christian Council of India, aided by the Y.W.C.A., and with financial support from the Institute of Social and Religious Research in New York, a comprehensive survey of the industrial field of India is being led by Miss M. C. Matheson. This will provide the material for a social policy for the church in India, and probably lead to the training and appointing of workers for industrial service.

Similarly in the case of the tragic problem of the increase of brothels in Calcutta, a problem by no means unrelated to industrialization, which involves the crowding into certain areas of large numbers of men workers separated from their homes, at the request of the Calcutta Vigilance Committee an expert investigator has been sent out from Britain by the Association for Moral and Social Hygiene.

Less directly connected, yet certainly related, is the opium problem, in which again the chief contribution made by Christians has been the ascertaining and publishing of facts. There are few more striking changes of policy by governments than that by which the government of India has embarked upon the practical extinction of provision

of opium for non-medicinal purposes within ten years. It is entirely creditable to the government that when once it was convinced of the facts it boldly reversed the policy of generations. How important a part in the supply of information leading to such conviction was played by Christian groups in various places, linked together by the National Christian Council, is best known to those officers of government who suffered from their persistence until the change was effected.

Meanwhile certain activities are going forward in industrial centers, in most cases with the help and financial cooperation of employers who see the value of welfare work. At Nagpur a joint committee of the Empress Mills and of the Y.M.C.A. carries on all kinds of educational and welfare operations for the workers and their families, the Mills finding the money and the Y.M.C.A. the personnel. At Cawnpore the British India Corporation until recently has done much the same thing with the help of a missionary supplied by the American Presbyterian Mission. In Madras the schools maintained by the Buckingham and Carnatic Mills, again with personal help from missionaries, were for years models of their kind. Perhaps the most noteworthy enterprise of Christian social service in India is the Nagpada Neighborhood House, which is a community center or settlement carried on by the American

Marathi Mission in one of the worst quarters of Bombay City for the benefit of workers in industries of many kinds. There is a hostel for young men, an employment bureau, a dispensary, games and clubs for children and adults, an infant welfare center, a library, a reading room, night classes, public health lectures, home visitation, and a continual effort to render any service for which there is a proved need. For a year and a half the workers have been surveying an area of sixty-two acres immediately around them, and have brought to light further facts showing the results of overcrowding. In one division of this area the density of population is 712.91 to the acre, as compared with 78 per acre for the entire city of Bombay. That same division has a death rate of 48.88 per 1,000, the highest in Bombay. This is the result of poverty, ignorance, filth, open sewers, opium, venereal disease, and other accompaniments of overcrowding. The disclosure of such facts is likely to result in a campaign of publicity which in turn may well lead to authoritative action in dismantling those buildings in the area which are least fit for human habitation.

The activities mentioned may seem infinitesimal compared with the greatness of the need, but they show that, in spite of all difficulties, Christian missionary forces have discovered some fruitful forms

of effort and have earned for themselves a special place in the plans for industrial betterment. It is curious to observe the number of instances in which a well-disposed public body or government agency has apparently needed a missionary or Christian agency to show it clearly what ought to be done. This is certainly not because Christians have special ability for economic problems; it is because there is that within them which makes them profoundly anxious to do something to put matters right, and out of that anxiety practical suggestions are born. Christians least of all people can watch preventable evil and sit with folded hands.

What then, in the light of the experience already gained, is the task of the Christian mission in relation to this great world process?

First, it is to maintain a watchful attitude in the interests of the people of every country where its operations are carried on, to proclaim such things as are surely known about the incidence of industrialism upon their life, and to seek continually for surer knowledge on all relevant issues which are in doubt. That will mean that on mission staffs in the future the teacher and the doctor will be joined by the trained welfare worker and investigator of social and economic problems. It is hoped that the missionary forces of the world will be able to join together in maintaining a bureau of social and eco-

nomic research to serve as a clearing house of information and a power house of inspiration for united efforts. Such a bureau, canalizing the many streams of desire for social righteousness in the lands where missions operate, might have a great part to play in human life in the next few decades.

But the main task, after all, is the old one of preaching the gospel, proclaiming for all men, East and West, those principles of Jesus Christ which can not only purge industrialism of its evils but make it the means to better living for all God's creatures. In the forefront of these principles are three. First, the infinite value of every single human life; there is no coolie who is not worth more to God than the whole material fabric of the universe. It is startling doctrine, which we only accept because we do not realize how far it will lead us, but it is certainly the doctrine of Jesus. The personality of each coolie is an end in itself, never a mere means to something else. Next comes brotherhood, and the word has a cheap and easy sound because people of every creed or political party have used it glibly. But world-wide experience seems to prove that the word has the fullest content only in those circles where the presence of the common Father, revealed in Jesus, of itself turns men into brothers, with a spontaneous concern for each other like that which exists in the best family life. The third principle is the teaching

of corporate responsibility, convicting our conscience of the certainty that we are our brother's keepers, and that what we do or fail to do to the least of Christ's brethren we do or fail to do to him.

Plant those seeds deep in the hearts of men everywhere, and the better social and industrial order will grow of itself.

Talk Ten

THE GREAT EXPERIMENT

Why are so many church members lukewarm in their support of the missionary enterprise? Some because they are ignorant, many because they are preoccupied. But with not a few I think the reason goes deeper. There is a vague suspicion in their minds that if we got below names and terms to realities, we should find that all religions mean pretty much the same thing; or, if this is not true, that Confucianism suits Chinese style, Hinduism is good for Hindus, and Islam fits the Arabs, so that there is no reason to interfere. I have met theosophy inside as well as outside our churches; its general attitude is more comprehensive than the membership of the Theosophical Society. Religious influences from other shores have penetrated further than we commonly suppose, and we must meet the difficulties of the type of mind which feels them before we can enlist the support of the whole of Western Christianity for the gigantic task of world evangelization. "Christ is very great, so probably are the other religious founders, if only I knew about them." The man who thinks like that is not going to make any

big sacrifices to maintain Christian missions. Many people are not sure enough of the uniqueness of Jesus to believe that he has that which no human being can afford to be without. You must prove the uniqueness of Christ before you ask their support.

This is a scientific age which rightly requires experimental verification of all that claims belief. I submit that the whole worldwide enterprise of the Christian mission may be viewed as a large-scale experimental verification of the uniqueness of Jesus Christ. Not through a day or a year but through centuries, not by ones or twos but by large numbers of people of different kinds, there has been made the great experiment of bringing one personality into touch with all the varied races of mankind, and by this time the registered reactions are sufficiently plain and generally admitted for conclusions to be based upon them.

Will you think for a moment of the platform of an ordinary annual meeting of a large missionary society. There are missionaries from Africa and Madagascar, Turkey and Persia, India, Japan, China and the South Seas. They surely are experimenters. They have risked all they have on the assumption that in some way or other all mankind needs Christ, which means that they have tested his real uniqueness. If there is nothing in him which is indis-

pensable to the particular race among whom they are working, then their life is futile and they look peculiarly foolish. "Yes," you say, "but they had not an open mind; they expected only one result and therefore they found it." I wonder. My experience is that missionaries are not exempt from other men's questionings; rather they must daily wrestle with the doubts forced upon them by the hostile atmosphere in which they often have to live. Here is what a young missionary wrote in his journal on his first voyage out, with all the thrills of a dedication service and family farewells left behind, and plenty of time on his hands for facing cool facts:

Is this missionary work justified, worth the isolation and loneliness, has it the right to claim the investment of the only life one has in the world? Sophistries and sentiment, idealism and imagination, romance and emotion can be depended on no longer. Can this audacious attempt to win the world for Christ be one of those strange movements in which men frantically pour out their lives and leave nothing for the world but the glory of their blind heroism? How many crusades have been such, and so foredoomed to failure?

It is safe to say that that young missionary had to face the same questions at intervals throughout his experience. There are more things to upset old prejudice and stir up inquiry in the daily life of any missionary than in the common round of a

stay-at-home agnostic. Now will you think of those missionaries on the platform as individuals who have tried for years in different surroundings the experiment of offering Christ to different races. Have you ever met one who has come back after ten, fifteen, or twenty years, saying this kind of thing: "It was good to serve those people out there, to heal their sick and educate their children, but Jesus Christ isn't exactly what they need. He does not precisely suit them. They want a Savior of a different type." Is it not a striking fact that no missionary has yet been known to talk like that, or if there is one, he is so exceptional that no one has heard of him? I know quite a number of missionaries who from one cause or another have been obliged to give up their activities, but I have yet to meet one who gave up the missionary enterprise out of a feeling that Jesus Christ did not fit the particular sort of people among whom he labored. That is one part of the big experiment, the experience of the missionary.

Then some of them speak at the meeting, and tell stories of converts. There is a rich variety about those stories, as rich as the variety of human types. Yet it is a variety like that of flowers, which display infinite variations, underlying which are fundamental unities which to the botanist are more significant still. In these varieties of Christian experience—for that is what these stories represent—there

are great underlying unities which a careful student cannot miss. Here are people of quite opposite sorts making, amid different environments, their effort after the truly ethical and religious life, and amid the variety of results there are obvious similarities.

One common feature of missionary stories is the curious way in which all these different peoples claim Christ as very specially their own. There is a Hindu Brahman in South India who has devoted years of earnest study to the accumulation of proofs that Jesus was a South Indian Tamil. The proofs may amuse more than convince, but the significant thing is the desire to claim Jesus as an Indian, and that desire to claim him can be paralleled all over the world. Another common feature is the costly personal devotion which he elicits from people who differ from each other in everything except their attitude to him. How could we antecedently have thought it possible that a hero who appealed to a primitive savage would at the same time and equally appeal to a cultured Brahman? But I have heard a missionary from Papua describe how the first fine naked savage on his island station lifted his hand and cried, "I take that man for my chief," knowing that he might pay for his confession with his life, as in fact he afterwards did. And I have heard a Brahman student say to his relatives, "I have taken

Jesus Christ as my *guru,*" knowing that they would curse and disown him, and that was promptly the sequel. How astonishing that men of the most opposite kinds in every part of the earth feel the same appeal, declare that this Jesus Christ fits their particular human need as the key fits the lock, and count not even life itself too high a price to pay for entering into his service.

But even more impressive, as we listen to all the missionary stories, is the evidence they afford of the emergence of a definite type of life and character, which expresses itself in different outward forms in each land, yet is recognizably the same type. It can easily be shown to be essentially a reproduction of the life once lived in Nazareth and Judea. That does not mean it is a mere imitation. Very often the circumstances of a savage South Sea Islander, or of a modern Chinese, bear no resemblance to the characteristics of life in Palestine in Jesus' time. These lives are original creative efforts, but inspired by the same spirit, the spirit of the Lord. In other words, the influence which healed and transformed men in Palestine in the first century is abroad in the earth today, appearing among the humbler people who were once Indian outcastes or South Sea savages, and equally among the upper strata of society as exemplified by Brahman priests and Japanese samurai. By all tests it can be recognized to be continuous

with that which inspired the one perfect life which has been lived on the earth. Inevitably we ask who he must be towards whom every human race feels this spontaneous attraction, and who in every race so strangely reproduces himself.

Now may we forget missions for a moment and think of theology. Suppose we assume that what Christianity says about Christ is true, and that in him there is a complete and adequate unveiling of the divine character and purpose, what will follow? Since all life ultimately expresses God's mind and purposes, we must be continually getting blurred impressions of Christ in one way or another. Christ must persist in human life as a kind of grain or pattern of it, and so be observable in varying degrees by those who look for him even in these days and in every civilization. "All sorts of vague impressions, fleeting glimpses of the highest and best way to meet life, half-solved problems waiting for exactly the solution he indicates, joys which we could not quite understand, moral aspirations which we could not quite satisfy, will be already as it were in solution in our minds, waiting to assume crystalline form on his figure, making it real and living." Mr. Henry Farmer, who works out this argument [1] with no particular reference in his mind to the missionary

[1] *Experience of God*, by H. Farmer, p. 167 *seq.* (Student Christian Movement, 1929.)

enterprise, goes on to say that anyone who studies the problems of modern industry and the difficulties in the way of their solution, or comes into close contact with the kind of employer who has occasionally succeeded in overcoming those difficulties, is bound to come to the conclusion that Jesus does "sum up the eternal structure and grain of life, that he is the way through." This is real evidence in favor of the Christian affirmations concerning him. And it receives enormously added cogency from the enlarged experience of the missionary enterprise. Those who have read *The Christ of the Indian Road* or *Christ at the Round Table* have some idea of the extraordinary degree to which it is true in India. While it has been specially conspicuous in India, it is not less true of every other part of the world, and this is one of the ways in which Christ makes upon us an impression of greatness which we cannot escape.

Mr. Farmer's argument continues that if in addition to making on us this impression, Christ can produce health of soul and triumph over the world, then the affirmation of his divinity is soundly grounded. Again recall all those missionary stories about individual converts and about mass movements, constituting a great volume of evidence that the religion of Jesus produces results in the transformation of character which are produced by no other

religion in the world. Health of soul and triumph over the world are exactly the marks typical of converts. Here is a Chinese woman telling what Jesus has done for her, to an audience of all the people in her own village who were familiar with her in her poverty and fear and despair. "Everyone here knows me. You know my fear. I was afraid when a cock crew. I feared to cross the street. I always carried opium pills in my inside pocket. Ask me now where are my fears, and I tell you I have none. Four coppers' worth of brown sugar and a believing heart cured my opium habit." That is just the kind of story that comes from people at opposite ends of the earth.

Jesus *is* there, in the pattern and grain of humanity at large; when men see and follow him, their life begins to realize its implicit aims, with happy and conquering experiences not known before. These things powerfully affect our view of his person. The Christian affirmations concerning him are confirmed by this "trying out" over a wide area of the hypothesis that he is the Son of Man and the revealer of God. The great experiment proceeds, the reactions of many people have yet to be recorded; but unless the depths of their hearts hold something utterly new to the rest of mankind, we can anticipate closely what kind of reactions they will be. Up to this moment it is only of Jesus that Chinese, Arabs,

Africans, South Sea Islanders, Koreans, Pariahs and Brahmans can all alike say, "This Christ is the living completion and fulfilment of every dim vision and movement towards the highest that my soul has ever had."

Only of Christ; that is the simple fact. But to say this is not to say that we have no use for all other religious teachers and founders, or are in rivalry with them. It would be calamitous for us to revert to the old ignorant lumping together of all non-Christian systems as "heathenism." What it does mean is that we cannot consent, as we are constantly being asked to consent, to the placing of Jesus in a row and on a level with all the religious great ones of the earth. Christ came not to destroy but to fulfil; yes, to fulfil, not merely to echo or repeat. Take India as the most convenient illustration of a ferment of religious thought which is going on throughout the world. India is quite ready to worship Christ, but not to worship him alone. Everywhere we meet the tendency to syncretism. Many good men put all religions together in an amalgam which they think is likely to be the religion of the future. Many others advocate a League of Religions analogous to the League of Nations, a brotherhood of religions which shall prohibit all conversion from one to another, labeling all propagandist religious activity as proselytizing. Syncretism is

an experiment which has been tried many times in the history of the world and has invariably failed. You cannot construct a living organism by borrowing an arm here, a leg there, a head somewhere else, and tying all together with a string of system. Live organisms must grow, not increase by aggregation. Again, it is no use to agree in theory that all religions should live together in perpetuity with equal rights, if in fact there is one religion which more than any other meets some universal human need.

But what is more worth reflecting upon is that this common way of thinking is really an erroneous first draft of something bigger and better. It is a first faulty effort at finding the right relation between the various streams of religious life now flowing through humanity. It is an exaggeration of a truth into an error. The truth is the unity of all mankind's religious aspirations. All men deep enough down in their lives are feeling after God, and asking the two questions: "Can I know what God is like?" and "When I know, can I live in accordance with that knowledge?" The syncretistic attitude exaggerates this truth of unity in fundamental religious aspiration into the error that all religions are equally true and at bottom mean the same thing.

We may notice an interesting parallel in the way in which certain ideas of God current in India are

exaggerations of the truth which is synthesized in Christianity. Pantheism is an error which is an exaggeration of the very different truth of the immanence of God. Fatalism, whether in Islam or in Hinduism, is an exaggeration of the very different truth that God's will must prevail. The theism which Christ taught us corrects the exaggerations, absorbs the truth of both teachings, and makes it effective for practical life. In somewhat the same way we might think of present-day syncretism as an erroneous and exaggerated first draft of something which no one has yet seen, the religion of Christ worked out in life in such ways that the best elements from Hinduism and Islam have been incorporated without imperiling the centrality of Christ in the whole. We have seen in a few Indian saints foregleams of the Christianity of the future which will be seen when faith in Christ has struck its roots deeper than now into the soil of India, and what we have seen is enough to make us long for that future revelation of treasures in Christ which we ourselves have hitherto missed. That which is true of India is true of the world as a whole. The Christian religion of the future, when all humanity shall know Christ, is something as yet hidden from our eyes. From the beginning Christian prophecy has pictured it under the symbol of a heavenly city into which the glory and the honor of the nations will

have been brought. It is for that city, and for nothing smaller or less alluring, that we labor and suffer in the cause of world missions. In striving to teach others of Christ we learn more than we ever knew of him before, and in the measure in which we share with him in the travail which makes his Kingdom come, we grow in understanding of his greatness.

This train of thought may prepare us to sing with intenser feeling Matheson's hymn, which bids fair to become the most favored expression of modern missionary feeling:

> Gather us in, thou Love that fillest all!
> Gather our rival faiths within thy fold!
>
> Each sees one color of thy rainbow-light,
> Each looks upon one tint and calls it heaven;
> Thou art the fulness of our partial sight;
> We are not perfect till we find the seven.

Yet even these great words are capable of ambiguous interpretation. Not a few educated Hindus would endorse them, and mean by them this, that the Moslem, the Buddhist, the Hindu, the Christian, the Parsee, see each a part of truth—one the violet, another the green, a third the yellow. You must put them all together to get the white light.

Is Christianity just one of the seven? Our present Western rendering of Christianity is one of the seven; it has only seen, and embodied in human life,

a part of Christ. Other features of him will be perceived and embodied in experience by men who in pity have walked the Buddhist road, or as Hindus found God everywhere, or as Parsees held that God is light. And when these all have come to God through Christ, have shaped their lives on the basis of his revelation, and pooled their spiritual treasures of experience in a worldwide Christian fellowship, then at last we shall see the white light of humanity, we shall know the measure of the stature of the fulness of Christ.

Talk Eleven

EVERYBODY'S JOB

"Behold, I make all things new." So the Christian seer conceives of God as in action, doing things, effecting creative changes, bringing fresh things to birth. The force of this conception is best seen against the background of such thought of God as is characteristic of the mind of India. God is not this, not that; not good, not evil; not personal, not impersonal; God is beyond all pairs of opposites, only to be described in negatives, the ultimate bare Existence. No, says the Christian prophet, God acts; he is always working, and that towards an ultimate goal. He makes all things new.

The Christian mission means cooperating with God to that same end, for the renewal and perfecting of all things—"all" as distinct from mine, my family's, my church's, my nation's. No narrow circle can be drawn around the scope of that mission; its vision can never be limited to one group or one race; its nature and property is to be universal, as God is universal.

That is where many people in our churches are so completely astray in putting the missionary society

on an equal basis with some orphanage or local charity. When, of the proceeds from the church bazaar, two-thirds go towards improving the blowing apparatus of the church organ, and the odd third goes to the missionary society; when the list of benefactions in the rich man's legacy includes at the tail of munificent gifts to local university buildings a few minor sums for children's homes and for foreign missions, there is some lack in sense of proportion. Local charities must be supported, "this ought ye to do and not to leave the other undone." But the organized effort to cooperate with God in his redemptive purpose for the whole world is something bigger than has dawned upon such thinking.

I know a little town in India on a back-water in both the literal and the metaphorical sense, a stagnant, insanitary haunt of malaria and ignorance. One day it came to light that not one of the charming little Hindu girls in our mission school there had ever seen the sea. Half a mile away as the crow flies the waves of the Bay of Bengal were breaking on wide stretches of sand, blown over by all the ocean's breezes; and these children were living in hot, stuffy back rooms from which they might venture out into narrow, dirty lanes, but they saw nothing beyond. It was a great day for them when a boat took them over the shallow back-water; they crossed a low, sandy hill, and beyond the casuarina

trees there burst upon them that first unforgettable sight of the boundless sea. Some such experience is possible for many people to whom the Christian mission is a stuffy business of holding dull meetings, not so thrilling at home that they can be greatly excited at the thought of exporting it to countries far away; whereas if they would move but a step beyond their narrow confines, they would see it as it really is, more like the illimitable ocean with God's "wind that bloweth healthily."

Picture to yourselves the stream of humanity as it fills the streets of America and Europe, and not of America and Europe alone. There is the same stream of traffic in Bombay, Singapore, Hong-Kong, Osaka, and scores of other Eastern cities. Think of the city terminus to which you are daily traveling, of trains which start thence to ocean ports, of the big steamers sailing to the Orient and Africa, touching countries where dwell vaster multitudes than dwell here. Everywhere men, women, and children, struggling to live, liking and disliking, making mistakes, achieving wonders, moving here and there, wanting something, restless and striving. As you think of that multitude, you feel friendly towards all. You would like to do something which would make life definitely better in every country. Some of you young people differ from those of us who hold that the most permanent service to be rendered

to any land is to plant in it the Christian church, by which we mean a company of disciples with Christ in its midst. But you would like to help the underdog in every nation, and to bring about a happier social order.

Very well, what about the "depressed classes" in India, the sixty million untouchables? It is universally admitted that for those people who for ages had been trodden into the mire, Christian missions have accomplished more than any other agency has ever dreamed of attempting. Before Mr. Gandhi made his noble appeal to his countrymen's conscience, in the days when there was no awakening of Indian patriots to the need of these "our sunken brethren," Christian missions had set scores of thousands of untouchables on the upward road, and had developed in them capacities previously suspected by no one. When people have lost self-respect you may provide them with houses and lands, with agricultural equipment and cooperative societies, and they will spoil them all and remain at the same level as before. But get them to believe that each individual is of such infinite worth that God who loves him came to share his human life and bear his human burdens, and hidden well-springs of personality are opened up. Of India's population one-fifth is depressed and untouchable and presents the biggest of all her social problems. Some day when

history comes to be written it will be testified that the message of Jesus Christ had the largest share in solving that problem.

The case is the same with the social disabilities of Indian women. Without overstatement or failure to appreciate the nobility of character of Indian heroines, it yet must be admitted that in facilities for education, in the custom of purdah (seclusion or veiling), in marriage arrangements and in widowhood, women labor under handicaps which all the best Indian opinion desires to remove. You would count it no small privilege to share in anything which will set free for all the women of India those glorious powers of character and intellect which some of them have already proved they possess. One thing leaps to the eyes of anyone who has visited those parts of South India where there is a large Christian community. For Indian Christians these handicaps simply do not exist. Their daughters are at school up to the same age as girls in the West, and in some places the women are distinctly ahead of the men in education. They are free; they play games; when they marry they can bring to bear the whole of their influence, modern and enlightened as well as Christian, upon the upbuilding of a true home. And this is not accident, it is merely a repetition of one of the by-products of Christianity which appeared in the first century and has shown itself

since in every society which the Christian religion has penetrated. When you export to a country the religion of Christ, you are sending that which in the long run will bring liberation, enlightenment, and respectful treatment to such women of that country as lack it. For where the spirit of Christ has been abroad, there is no separating chasm between the sexes.

I could prove the same sort of case in relation to something in Indian life which is less conspicuous and less easy to define, but is as deadly in its effects. For some reason it proves harder for Indians than for people of inferior intellectual capacity to carry through such enterprises as depend upon the combined activities of masses of their fellow-countrymen. At some stage in the enterprise there emerges a fatal cleavage between Brahman and non-Brahman, or between Hindu and Moslem, or between caste man and outcaste. We Christians may not point the finger at non-Christians. We confess with shame that even the Christian church in India today is not free from this ruinous tendency to divide, which at times has frustrated our best endeavors and nearly broken our hearts. But we can and do testify in humble thankfulness to some things which we have seen. High-caste converts through Christ have marvelously changed a mentality inherited through centuries. Every Sunday in hundreds of communion

services those who once were caste and outcaste receive the elements together. A few Indian Christian patriots in recent years have been rallying points of fellowship because of the fact that they have remained in touch with mutually sundered leaders of other communities. The religion which reconciles men to God is the most effective means yet found of reconciling men to each other; and this uniting force which marks the religion of Christ is precisely what can counteract the dividing forces which have produced India's most tragic social and political malady.

I have mentioned certain of India's social problems, the depressed classes, the position of women, communal cleavage, merely because it is of India that we are now speaking. If our subject had been political questions in China, a statement of the same sort could have been made. In America and Britain we have our own problems which are serious enough and constantly being discussed, and I for one am certain that the application to them of the spirit of Christ is the one real hope for the future. East or West, I see no hope of a social order finally satisfactory which is not integrated around the person of Christ.

Have I made it clear that when you send out the Christian mission you are not merely providing for religious meetings; you are not even merely help-

ing to save the souls of other nationals; you are sending out that which introduces a new factor into all human relationships, and slowly changes the whole social order? Perhaps another thought comes into your mind. Is it missionaries alone who are working for the Kingdom of God by making life better for people in Eastern countries? What about the influence of fair and honorable commercial intercourse, the blessings of disinterested and enlightened administration, the opening up of countries by roads and telegraphs, airways and radio? Certainly these things all help, and nothing is more necessary than that for these enterprises we should send our best, those who will carry on business and civil service and engineering in the spirit of Christ. I would hold a valedictory service in church for every young man or young woman who goes out to live in India or China or Malaysia, that they may realize that they go as representatives of God's people to do his work.

"Then cannot I serve the Kingdom in one of these ways, and at the same time incidentally receive an adequate salary and be free from some of the financial strain which hampers the missionary?" Yes, perhaps you can. Some do, and their influence carries far. But if you talk to many who have retired from these careers, they will tell you that it is not the majority who have found it possible to maintain their idealism to the end. It is hard enough

to apply Christian principles to business in Boston, but it is much harder in Bangkok. To believe in one's fellow-men, care equally for the good of all, and stifle personal ambitions, is hard enough in the civil service at home, but it is infinitely more difficult under the pressure from every side amidst which modern political officers in the East do their work. It is a glorious thing to build a railway, but to deal with a succession of dishonest contractors and live alone, depressed by malaria, is a test of character which not everyone passes unscathed. You may succeed, as some do. But if you fail, as do many, you do harm to the land in which you live as well as to yourself. Commerce from which the idealism has oozed out becomes a greedy squeezing of people unable to defend themselves. It is a poor thing to "make a pile" out of cheap Oriental labor and go back home to a few years of idleness and futility. It is so with government service and with everything else if you do not keep it Christian. It is not a missionary but a representative of the International Labor Office at Geneva who has lately been saying that we seem to be exporting to Africa and the East with peculiar persistence and efficiency just those elements of our industrial civilization which are most unworthy of us. When we do not send our religion, we seem to succeed in sending the very worst of which we are capable.

In short, do not make too light-heartedly the decision that though you may serve the Kingdom of God abroad, you will not do so a missionary. The missionary too may fail, but at least the very nature of his task should drive him daily back to dependence upon God, and that is some protection. If you are right in choosing the secular task, God will protect you amid the dangers, but the dangers are real, and you should make sure of his will before incurring them.

One thing is certain, that for the bringing in of the new world there must be some "out-and-outers," men and women whose life is obviously consecrated to this and no other purpose, who accept conditions of life in which they cannot make money or achieve fame or control other men's destinies, but can share with Eastern peoples the knowledge of Christ. In other words, the world still needs more full-time missionaries. And for the support of the enterprise there must be in every land those who will work in precisely the same spirit as do missionaries, with the same abandonment of other aims, the same carelessness of poverty, and the same focussing of all life activities upon the great emprise.

The actual present work of missionary societies is an organized undertaking of larger dimensions than most people realize, and its results are patent in nearly every great country. It is amazing that it

can be carried, as it is in truth carried in these days, by a mere minority of the Christian church. It still is true that the majority of members of the home churches do practically nothing for foreign missions. National contributions for this purpose in America and Britain are a pathetic fraction of what is being spent in the two countries for cosmetics, for drink or gambling—to say nothing of cruisers and submarines. But in this fact is some encouragement, for it shows that the possible resources are not exhausted. When once the whole church sees its opportunity to serve God in bringing in his Kingdom, still more when the quickened church inspires the whole nation to worthier endeavor, what may we not see?

No one wants missionaries to have money to waste, nor to pauperize other nationals by doing for them that which they had better do for themselves. But everyone acquainted with missionary operations as they are today, knows of splendid work ruined for lack of just the little better equipment or more generous reinforcement without which scores of missionaries feel that they have never had the chance to do their best. These things ought not to be and need not be. They will not be when we have all caught the vision of the Kingdom.

What a place this world will be when brotherhood replaces rivalry, on the small and on the grand scale!

We have tasted its quality at times in little circles where each member was functioning for the help of every other, with the result that all manner of delightful things became possible which in ordinary circumstances could not be thought of. I salute from afar the India which will be a hundred years hence if we can truly share with her great people the gifts Christ came to bring. A glorious country to dwell in then, a country to work for now. Such an India in friendly touch with an equally joyous China, the East joining hands in partnership with a spiritually minded West—modern books of Revelation might well be written on such a theme.

But we lift up our eyes to a yet more star-like hope. We know Christ now in part, but must wait for the perfect knowledge until we have seen him also through the eyes of men of every race and variety of human experience. There are insensitive patches of our spirits which must miss something of his divine communications until we are able to share experience with men unlike ourselves. And the apostolic word still holds, that all things are worthless compared with the excellency of the complete knowledge of Christ Jesus our Lord. All peoples shall find in him the satisfaction of their every need. All shall come to know him in his completeness. Then shall come that climax of the human story which can only be hinted at in symbols, clearest of

which is that of a city great enough to include within itself the honors and glories of all the nations; a city the reward of man's striving, but at the last a gift from heaven; a city without lamp or temple, for there is no night there, and the Lord God and the Lamb are the temple thereof.

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